

EVERY SATURDAY.

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# THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 6, 1901.

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## Twentieth Century Hymn.

[Written under the inspiration of a spirit who dates his lines from the First Century.]

Two thousand years must pass away,  
Ere earth beholds that brighter day,  
When cruel war shall be no more,  
And peace shall reign from shore to shore.  
Full nineteen hundred years are past:  
The Twentieth Century dawns at last:  
Lust trembles on its ancient throne,  
For Love now comes to reign alone.

The conflict must be fierce and long,  
For mammon will the strife prolong:  
While all dark forces join their might  
To check the onward march of right.

The throne of Kings, the chair of State  
By tyrants held—but doomed by Fate—  
Must sink beneath the foaming wave,  
Of righteous wrath when none can save.

But Truth shall triumph in the end,  
And Love, her regal throne ascend;  
Her scepter swayed o'er all the earth,  
Bequeaths to man a nobler birth.

Past superstitions blind no more,  
The reign of ignorance is o'er;  
Love with Wisdom, Good with Truth,  
Impart to all immortal Youth.

New light resplendent shines afar,  
And Earth appears a brighter star;  
On land and sea, glad songs arise,  
That waft love's echoes to the skies.

N. F. RAVLIN.



## A Musical Prodigy

Was the special subject of an address of Prof. Richet before the Congress of Psychology at Paris. He referred to the precocity of Mozart and some other examples enumerated by Lombroso, and says that the child was first noticed to have this wonderful gift by his mother, whose account is interesting:

"The child, Pepito Rodriguez Arriola, was hardly 2½ years of age when I discovered for the first time, and by mere chance, his musical aptitudes. At this time, a musician among my friends addressed to me a composition of his own, and I began playing it upon the piano frequently; it is probable that the child gave attention to it, but I had not noticed it. One morning I heard some one playing this air in the neighboring room, but with so much mastery and exactness, that I wished to know who was taking such liberties as to play my piano. I entered the salon, and saw my little boy playing this air. He was on a high seat, to which he had climbed alone, and, seeing me, burst out laughing and said: 'Coco (monkey), mamma.' I believed that this was a veritable miracle."

From this time he always played almost without instruction from his mother, some airs which she had played before him and some which he had composed. He played before the King and Queen of Spain at the age of 3 years and 12 days, six pieces of his own composition. He played such difficult pieces as "Habenera" and "The Turkish March," one of his peculiarities being that he could not play on any piano except the poor one his mother owned, which the experts had vainly attempted to tune.

## Sweet Spirit Harmonies.

On Feb. 22, 1901, I awoke before it was light, and heard voices, apparently in the next house. I listened, but could not hear what was said. The voices kept on continuously without any break, and I wondered what could occasion this so early in the morning. In due time I got up, and did not think any more about it, but in the course of the morning I heard the sound of voices in the street. In consequence of their continuing I went to the window, but no street singers were visible, and I took no further notice of the matter at the time, but occasionally thought I heard the sound of musical instru-

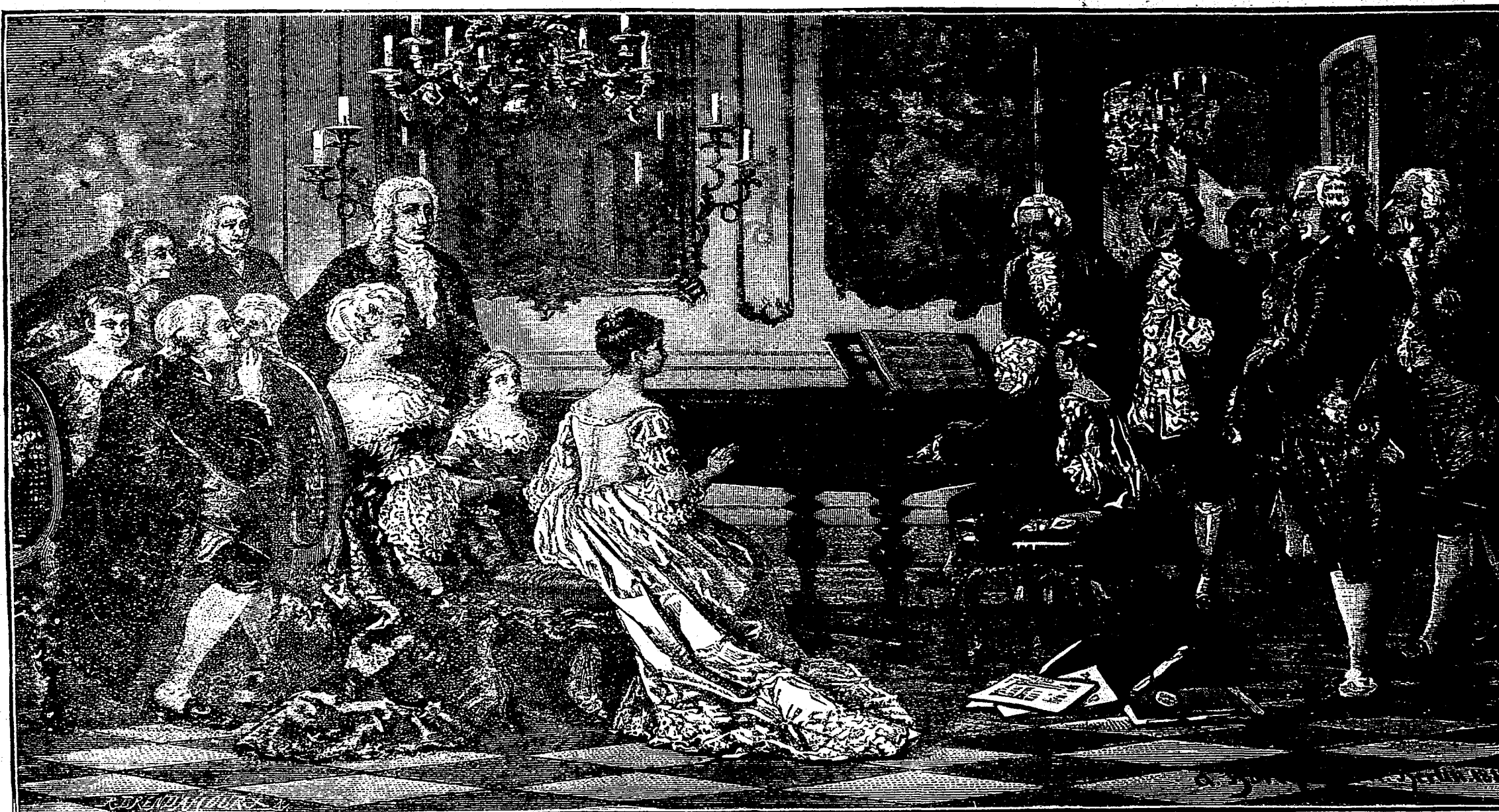
ments, but did not pay any attention to them.

On Sunday morning I remarked: "I suppose the wind is in the North, for I can hear the Old Church bells," but as they kept on a long time I could not understand what that was for. Presently I heard the sound of music. I listened attentively, and found it was real music—such as is not heard every day. The voices were what ladies call "lovely," and there was a magnificent instrument that sounded like a grand organ, but on being more acquainted with it I found it to differ materially from that instrument, and seemed to answer the purpose of an orchestra.

I could identify a basso profundo of magnificent quality, a splendid tenor, a light bass (more of the character of a baritone), also a beautiful contralto. I did not notice a soprano for some time, but before the performances were ended I found there was one, but the other voices were the principal ones engaged. They did not sing any concerted music, but mostly simple airs, which would be sung by one voice two or three times, and then taken up by another, the first voice holding on to the keynote for some little time, and each voice making little additions and variations and grace notes of their own.

Sometimes it would seem a sort of "go-as-you-please" affair, but every part came in perfectly. The music always went with a swing, as if they enjoyed it, and gave evidence of their being first-rate artistes. In this way they kept on without intermission for about two hours. They were enabled to sustain a note for a long while, and the bass voice went down to the lowest notes with no apparent effort, which were as round and full as any on the scale, and the bass notes of the organ, or whatever it was, rolled out like thunder. Altogether it was the most beautiful music I ever heard, and I used to listen to it by the hour together, and though it was very simple, I never got tired of listening to it. Others present could not hear anything.

Monday morning I was awakened by the ringing of church bells, but more musical in sound, and about 11 o'clock there were sounds that seemed to come from the opposite side of the road, where some new buildings are in progress, of preparations for another performance; and it was so. The voices commenced singing as on the day before, and kept on continuously for about two hours. A subject was taken and repeated like a chant, and, notwithstanding its monotony, was interesting to listen to, and



MOZART AND HIS SISTER PLAYING BEFORE QUEEN MARIA THERESA.



then there was a sort of hurly-burly of sounds, and all was quiet.

The idea I formed of it was that of a congregation meeting in a temple, the whole service consisting of music, there being little said. I could not understand what it was, neither could I hear the words of the singers, although I could hear the articulation. In the evening there was another performance, which lasted until midnight, and seemed pieces of a more varied character and more difficult, but were all sung with the greatest facility, and there was one passage that required considerable executive power, going up very high, which the bass took in a falsetto voice. I also heard the bass, between the intervals, running up the scale, commencing at a very low note, and going up to a very high one for a bass voice. They seemed to be enjoying the singing, and sang with the facility of birds.

I had also some remarkable manifestations after I got to bed, which I will not now describe, but they were very wonderful, but will mention that on Sunday night, while the performance was going on, my room was decorated with flowers and vegetation of different kinds. The window recess had a plant apparently growing on each side, and boughs hanging from the top. There were also flowers on the table, and I noticed a long-leaved plant, about a foot and a half high, on one side of the hearth.

The following morning I was awakened quite early by the sound of hand-bells playing tunes, but heard nothing further until the afternoon, when I heard on the opposite side "God Save the King" being sung to the accompaniment of some percussion instrument, which had no dampers like a piano; more like a harp in tone; and in the evening I thought I could detect the sounds of "Home, Sweet Home," being played on a bass instrument, and presently I had the satisfaction of hearing that beautiful melody sung by a contralto voice more exquisitely than I ever heard it come from mortal lips, although I heard Patti sing it in her prime. Since then I have listened in vain, but can catch no sound from the spheres.

What it means I do not know, but it was all as real to me as any event of every-day occurrence, and it has afforded me the greatest musical treat I ever enjoyed, and will be impressed on my memory as long as life shall last. I realize now that I was in an abnormal state, although I did not at the time, and feel inclined to say, with the Apostle Paul: "Whether I was in the body or not, I cannot tell," but this I know—I heard the music.—*Robert Cooper in Eastbourne (Eng.) Standard.*

#### Watchers See Apparition.

Miss Julia Murray, a Catholic young lady, at Yonkers, N. Y., died on March 23, and seven persons who were watching in the adjoining room to where the body lay, solemnly declare that they saw a beautiful and striking vision showing her head and part of her body, surrounded by a halo or cloudlike effect. A simple white gown, which seemed to lose itself in clouds, was the clothing; her features were very distinct. On her head was a wreath, and hanging from one hand was a rosary. Starting at the corner away from the parlor, the apparition seemed to move slowly along the wall in

the direction of the parlor. Arriving at the corner of the room nearest the parlor, the figure slowly faded away, according to all the witnesses, leaving a bright cloud light on the wall for some time. It is estimated that the vision lasted for from three to five minutes. The entire party stood spellbound until the strange light had faded away.

A reporter interviewed each of the persons named, and the report was published in the *San Francisco Call* for March 27:

Miss Murray died on Saturday at her home, 154 Ashburton Ave., opposite St. Joseph's Catholic Church. Miss Murray was one of the most popular young women in the northern section of the city, and several of her friends stayed over night at the house. The body was in the parlor, where some of Miss Murray's friends sat through the night, others being scattered through the house.

Miss Katie Kane of Brooklyn, a cousin of Miss Murray, at about half-past 4 this morning started to go through the bedroom in which Miss Murray had died. She suddenly stopped.

"My God!" she cried, "there is Julia."

With this exclamation she dropped to her knees, and covering her face with her hands commenced praying. Miss Nora Smith of 99 Palisade Ave. was near by. She looked where Miss Kane had pointed and then fainted. Miss Rose Kearns of St. Joseph Ave. ran into the room from the parlor, looked once, and then hiding her face in her hands, ran out through the other rooms screaming.

William Murray, brother of the dead girl, and Mrs. James Corbalis of 154 Ashburton Ave., ran to the room and they, too, saw the vision. Misses Rose and Winnie McGowan also saw it before it faded.

Descriptions of the vision by each of the witnesses agree even to the minutest details

#### 53rd Anniversary Address.

MRS. M. E. VAN LUVEN.

On this anniversary of Modern Spiritualism we do not feel like criticizing the works of Spiritualists. Admitting that a great deal more could have been done had systematic organization characterized the movement, still we must acknowledge that a great work has been accomplished in a quiet and almost unobserved manner.

Though Spiritualism is aggressive to religions founded upon ancient mythology and superstition, yet Spiritualists, as a class, are not aggressive. Being new and unpopular, it has been investigated in a quiet and in some cases stealthy manner. Curiosity, or perhaps a recent bereavement, has led people to the seance-room to find the consolation they have failed to find in the churches. There they have learned that the phenomena is proof positive of the immortality of the soul; that the philosophy is the most beautiful conceivable, and in strict accord with evolution, science and the mysterious workings of natural law. There they have found that their loved ones have survived death, are among the living and, in pursuance to certain spiritual laws, can be seen, can converse and be recognized by their friends in the physical form.

While converts usually feel a call to convert the world to the happy

truth, they have found a safety-valve through which to give vent to their feelings in the Spiritualist press, which is doing a mighty work for the Cause. Still, those of more experience prefer to work in a quiet manner. We believe the most satisfactory and lasting work is being done through home influence, private mediums and select circles of one's own friends, though public meetings are the best means of attracting the attention of investigators.

The progress of Spiritualism is quite phenomenal. It is only an infant in swaddling clothes compared with Christianity. Although it is far from being considered fair to look upon and an angel in disguise, still it is such a child of nature, people can not help embracing it, and even some of the churches are courting its favor under the cloak of a "New Theology." If we turn a backward glance at Christianity we will find it 400 years of age before it concluded that women had souls, could be forgiven the sin of being in league with the devil and tempting innocent men, and thus be admitted to a humble seat in heaven.

When 800 years of age it adopted the concession that since women were determined to learn to read, they might do so, providing they did not study beyond words of three letters. A few centuries later, the good, condescending Christian brethren decided that women might speak and pray in meeting providing they lived a humble and submissive life at home. Still further down the centuries some of the churches admitted them to the pulpit.

Thus the down-trodden sex and the progression of the race have laboriously proceeded and every inch of progress the church has stubbornly disputed, until to-day, with depleted treasuries and empty pews, it is delegating its wisest and most conservative men, high in authority, to conventions to adopt a "New Theology" that will interpret the Bible in harmony with evolution and scientific truth.

One of these gentlemen, Rev. Walter Spence, has written a book on the tenets of the "New Theology." He says that the old religion of Christ has been neither lost or abandoned, but has been transformed. Also that the dead chrysalis of an antiquated Theology has been laid aside that the living truth might rise unfettered into newness of life.

He bases the Christian religion upon the teachings of Christ and not upon the old testament, with its errors and inhumanities. He condemns the doctrine of man's natural depravity; thus sees no use for Christ's atonement for sins. According to his new convictions, Christ's mission was to do away with selfishness, which is the incentive and basis of sin.

He very cleverly disposes of the Trinity by saying that it is the threefold manifestation of God in nature, in Christ and in human consciousness. He emphatically denies the doctrine of a general judgment at the end of the world, and the dogma of the resurrection of the physical body is to him inconceivable from a philosophical standpoint. He holds that the spiritual resurrection immediately follows the death of the body. The old dogma of eternal punishment he cancels and says that all punishment will sometime and in some way come to an end.

We think these new flowers of thought which he has culled for a

new theological bouquet is pretty good Spiritual Philosophy, and speaks well for the growth of the modern child of religious sentiment. Each specimen is of a healthy growth and rare beauty, making a magnificent bouquet; but what a bundle of thorns it may prove to be to the high-salaried clergymen if adopted by the church.

Mr. Spence has practically freed his flock from the bondage of sin, extinguished the fires in the burning pit and placed heaven within the reach of all; so what need is there for clergymen? And why should they give money to the Lord since the incentive to save the world is gone? To be selfish and think for themselves is a practical conclusion what this "New Theology" leads to, and people who do their own thinking do not pay princely salaries to others to think for them. Thus theologians had better remember the parable which states that it is not well to patch up old garments with new cloth, lest it be rent and the garment made worse than before. Better select a few yards more and make a new garment and cast the old aside; this is the modern way of economizing.

Again, it is the wicked influence of women that is working the mischief with the Christian brethren. The knowledge gained through Spiritualism which the church has repeatedly warned its flock against as an institution of the devil, and promulgated by women to lead innocent men into the way that leads to destruction, is now knocking at the doors of the church demanding admittance, and the church will acquiesce, of course. By way of parenthesis—What a blessing the devil and women have been to the race!

Oakland, Cal.

#### Human Destiny.

JAMES MARTIN.

There are those who, although not acquiescing in the doctrine of predestination in its entirety, yet believe that certain events in their lives were so shaped by circumstances, that they could not be avoided. The expression is often used, when one has been overtaken by some calamity: "Well, it had to be; the fates would have it so," and such like.

Many eminent men have given utterance to the same as when Napoleon frequently said: "It was written in the stars." On the other hand, essays have been written and lectures delivered by educated men to prove that man is the absolute master of his own destiny. Teachers in colleges and schools—whatever they may think—almost invariably inculcate this doctrine. It is, no doubt, good policy on their part to do so, as without it there would not be the same incentive on the part of the student for the acquisition of knowledge as a means for the betterment of mental condition. For, apart from the advantage that knowledge gives to its possessor in all walks of life, it is also to an intellectual man, by his desire for reading and study, the chief source of mental enjoyment.

The predictions of spirits strongly tend to a contrary belief—that all is foreordained. Some of these spirits say, that while they can, and often do, relieve pain and mental suffering and sometimes give notice of approaching



troubles, as well as that of beneficial events, have it not in their power or are not permitted to alter, materially, destiny on earth, or to help in prolonging preordained earthly existence.

Mrs. Underwood, in her "Automatic Writings," says that on application to certain spirits—who had proved themselves good and true—as to the outcome of a certain business transaction, they were, from some rule or reason, unwilling to satisfy the request. It seemed they did not wish to countenance anything, in that way, of a personal gratification, and inferred that good spirits, in general, did not do so. Altogether, they rather deprecated the telling of future events and further said: "Zealous as we are in your behalf, we must still persist in denying your wish to make us break spiritual laws of discipline by any prophecies which might interfere with your true spiritual progress."

At another time also they said: "We are not the arbiters of your fate, nor may we now explain what later may seem most clear to you. Troubles on your plane are good for the upbuilding of character and fit you better for our side of life. It is a probation you must undergo." Still, when they saw good and cheering prospects, they were, at times, not slow to say so, although they avoided telling bad news. Probably they thought the maxim, "Sufficient unto the day is the evil thereof," was a good one to follow. The inference was, as regards these matters—and in it there is some comfort to those who do not make headway in the world—that if mortals bear their trials with patience and fortitude they will be compensated in the hereafter.

From another source this was gotten: "Fate is not the fool of chance. In a universe governed by natural law, the evolution of a life, whether it be of a nation or an individual, is irrevocably determined." We think we have free will to do as we desire, but there is something about us which causes us to do that which is in line with our destiny. Most discerning persons will surmise how a well-known friend will act, under certain circumstances, and he will do so in despite of the contrary advice of his best friends.

Bulwer Lytton was a firm believer in destiny and repeatedly gave utterance to his belief in this respect, and said that "some of the world's demigods in brain power and learning had never succeeded in conquering fortune." His son, "Owen Meredith," also said: "We are but the instruments of Heaven; our work is not design, but destiny." Maurice Masterlink, the German writer, says: "We are the playthings of the vast and heedless forces that surround us."

Innumerable are the astrological and spiritual predictions of the principal future events in persons' lives that came true to the letter. Camille Flammarion, in his book, "The Unknown," gives many instances where such predictions were completely verified, and this, at times, in spite of all precautions taken to prevent them. In commenting on this subject he says: "The soul in its interior version may see, not only what is passing at a great distance, but it may also know, in advance, what is to happen in the future. The future exists potentially, determined by causes which bring to pass successive events." He more particularly emphasizes this by citing in

detail many incidents in conformation, in an article, in the *Arena* of March, 1897.

Froude, the historian, in regard to this and in reference to the law of cause and effect, says: "The ways of Providence are obscure and perplexing, but scenes such as Rome witnessed under Nero are not acted on this plane, in the most neglected condition of it, without retribution. Nero perished miserably, and on the accursed city, which had sinned with him, the wrath of Heaven, or destiny, or nature, or whatever it may be called, was not long in falling."

Eastern nations, generally speaking, have strong faith in the doctrine of predestination. There are the well-known Arabian maxims: "It is written," "It is the will of Allah." Macaulay mentions that Nuncomar, the head of the Brahmins of Bengal, when sentenced to an unjust death, said: "Fate would have its way; there was no resisting the will of God." Many ancient writers had the same belief.

Marcus Aurelius, the Roman Emperor, when told that Cassius—a descendant of Cassius of Caesar's time—was about to make an attempt to seize the Empire and to those who urged Aurelius to take steps to arrest him, said: "Consider this: if the Empire is destined to Cassius by the decrees of Providence, in that case it will not be in our power to put him to death; no prince ever killed his own heir. No man has ever prevailed against one whom Providence had marked out for his successor."

In the time of Caracalla, also, it was predicted that Ophilius Macrinus was destined to the throne. The means that were taken by the friends of Caracalla to prevent this, seemingly rather hastened the accomplishment of it. Still it may be said that there are few, like Marcus Aurelius, who are entirely quiescent in this belief. It is, perhaps, their fate that they should better themselves as they may; at least, influence minor events for the better.

Most persons will have known in their experience such instances as are mentioned by Bulwer Lytton of men, with the greatest perseverance in business, who yet are kept in a mediocre position all their lives. There is always some obstacle which prevents them from realizing their own aspirations or the anticipations of their friends. They seem to be continually fighting against fate, which holds them in a poor position, notwithstanding all their efforts to the contrary. Others, again, with not a tithe of their abilities or perseverance, are flocking on the full tide of prosperity.

The well-deserving who thus notice that others, with no special efforts of their own, have their lines cast in pleasant places, would have just reason to complain if this life were the whole of existence and there were no leveling up of matters on the other side. As has been said, the ways of Providence are obscure and perplexing, and what good object is served, by thus giving much to one and little to another, is, at times, difficult to be understood. But the discerning recognize that, however it may appear to the contrary, the Universe is built on moral foundations and that right and justice triumph in the end. Things are balanced in some way. The chastened seek their solace in doing good deeds, and thus have soul comfort which the worldly prosperous, immersed

in pleasure, have seldom time or inclination to cultivate. What is otherwise crooked, in this transient planet, will be straightened in the other world, where existence is everlasting.

### College Student's Experience

GEO. E. LOTHROP, JR.

A strange case of spirit control occurred in the parlors of the well-known Boston artist, which should be carefully explained by the medical regulators of the Harvard psychologists.

A student of Cambridge University was taken to the spirit medium for the purpose of testing his psychical powers and having an opinion expressed of the wonderful spiritual "gifts" which it was suspected the young man had. The spirit said that the student could see clairvoyantly, hear clairaudiently, and also write spirit messages automatically, besides having other developments along similar spiritual lines, and told him that he could speak under trance spirit control, etc., all of which he said was correct.

The spirit then said that they would entrance him with his permission and allow the mother of the artist to send some messages from the next world to her daughter. He consented and the artist made a few gentle passes about the student's head as if she was warming her hands, saying that she could see her mother's spirit standing behind him preparing to send telepathic messages upon the entranced brain.

Soon the young student began to send off the most authentic messages, as the wireless telegraph repeaters will revibrate an original message.

The young Harvard student was from a distant city and totally unfamiliar with the private history and personal affairs of the artist, yet he gave her messages for about half an hour covering incidents and facts in her life occurring from Maine to Texas, and from her childhood to womanhood. While in Mrs. Littlefield's parlors her guides also caused the Harvard student to write automatically while his brain was in the normal condition. In fact, he wrote the messages and then read them off himself. Some of them were remarkably brilliant and were a great surprise to the young man, who was scarcely a full-fledged Spiritualist.

He said he never had been controlled so strongly before, and was quite unaware of his latent abilities. Doubtless the country is full of fine, but undeveloped mediums, who, if brought under the training and development of professional psychics, would do a great work in the future. This youth does not dare to allow his family or fellow-students know he has these powers, so great is the prejudice and bigotry of the people.

Boston, Mass.

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H. E. BUTLER, Editor.

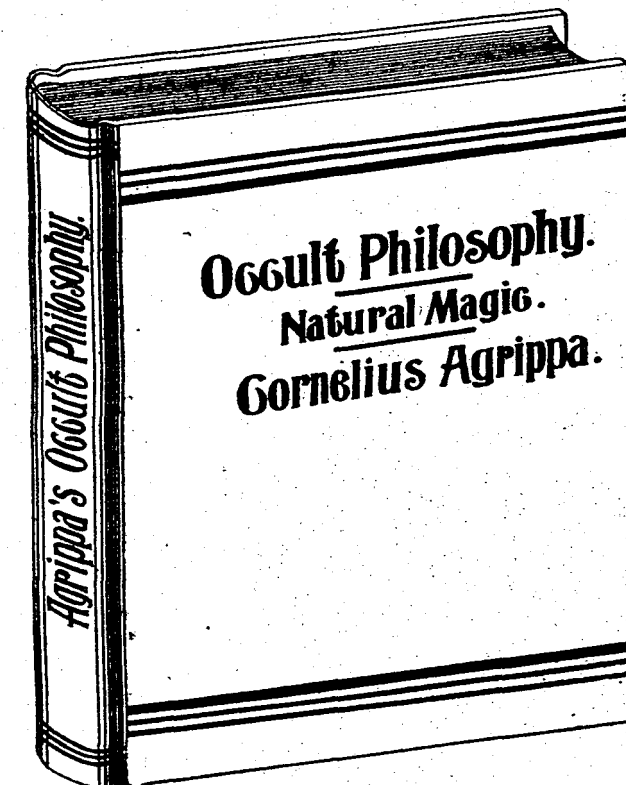
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrears are paid.

SAN FRANCISCO, APRIL 6, 1901.

**The Anniversary** has been celebrated this year with considerable enthusiasm everywhere. It is commendable that such an event as the birth of Modern Spiritualism should be universally commemorated, for it also gave birth to a New Era of mental freedom and a rational religion.

**Momentous** are the days in which we now live. Unrest and ferment fill the whole earth, and it is no wonder that many are now trying to read "the signs of the times." The question is: What shall be the outcome?

**Vaccination** caused the death of Viola Myrtle Yorkman (age 18) of Oakland, Cal., on March 29, from blood-poisoning, having suffered terrible tortures. Physicians advised amputation, but she died so suddenly that it was not attempted.

Another death from vaccination is reported this time from Harrisburg, Pa., says the *Troy Press*. Lockjaw was produced. Bruce F. Dunbar, aged 15 years, became ill March 24. Tetanus developed and death followed. It is believed that tetanus germs were inoculated into his blood with the vaccine virus.

Compulsory vaccination is so diabolical, poisoning the pure blood of the youth, that it should not be submitted to by any intelligent people.

**Judge John Hooker** of Hartford, Conn., an able jurist and Spiritualist, has passed to spirit-life, aged 85 years. Judge Hooker has written a book entitled "Reminiscences," which was reviewed in our columns some months ago, in which he pays a tribute to Spiritualism, and sets forth his views concerning it very clearly. Mrs. Isabella Hooker, his devoted wife, survives him. Both have been constant readers of the JOURNAL for many years.

## Communicating with Mars.

Prof. Camille Flammarion contributed an article for the *San Francisco Examiner* on March 24, entitled "Some Day we Shall Communicate with Other Planets," in the course of which he makes a statement that as Mars is several millions of years older than the earth, its inhabitants might have endeavored to communicate with the earth long ago, and after waiting thousands of years for a reply, and getting none, Martians might very justly conclude either that the inhabitants of earth were too low down in the scale of being to reply, or else that the earth was uninhabited.

Flammarion states that, "in the present condition of astronomical physics, there is only one resource for communication: light-rays. Coming years may show that astral magnetism, electricity, or attraction itself would be better—that is, if they can be applied."

He asserts that "it is highly possible that the end of this century will see us in intelligent communication with other planets."

Flammarion argues that "the sun itself might be utilized, by concentrating its rays in reflectors. If the inhabitants of Mars or Venus, say, were to perceive a light appearing suddenly on the earth, they would consider it an astronomical phenomenon. For the light to die out as abruptly as it came, to burn steadily on, or to flash out at regular intervals, would not alter this impression. To convey its meaning as a signal, a sense of deliberate intention, of life, would be necessary in its movements. To begin with, enumeration by flashes could be resorted to—only the three elementary figures used in flashes, first single, then double, then triple, etc. The signals would have to be repeated constantly. The answer may be long in coming, the signalers may become weary of waiting and persevering. It would, however, be unwise to abandon the project, or to infer that the planets were uninhabited. They might be inhabited by beings inferior to ourselves. If a signal had been made to the earth before the day of Galileo, there was no one who would have noticed them or could have attempted to reply."

**Compulsory Vaccination** has had another blow. On March 21, in Chicago, according to a decision rendered by Judge Dunne, of the Circuit Court, the authorities have no right to exclude from the public schools, children who have not been vaccinated, unless it is shown that the disease is so prevalent that rigid precautions must be taken. The decision was given in the mandamus proceedings brought by Joseph P. Tracy of Ravenswood, whose three children were barred from school because they had not been vaccinated.

## Princess Karadja.

*Psychische Studien* for February contains a conclusion of the report of the Spiritualistic Congress at Paris, written by the editor, Mr. F. Maier. In it we find the following interesting account concerning the conversion to Spiritualism of the Princess Karadja of Sweden, who has published three books entitled, "Spiritualistic Phenomena," "The Gospel of Hope" and "To Light," given in Swedish, but translated into German.

She had her first experience in Stockholm on April 2, 1899. She then went to London and there visited a medium, Alfred Peters, to whom she was not known. Peters could not guess her nationality, as she spoke English like a native. No one asked her a question. She took, without speaking a word, a place beside the other sitters, while Mr. Maier from her book relates the following:

"After the medium had given several psychometric tests with success, she turned towards me and said: 'I see beside you a spirit.' (Here came a description, in which I recognized, to the minutest details, my deceased husband.) 'I hear him call: "Mary! Mary!" His name is John; he desires to say something to you.' Thereupon followed through the medium a long communication of a private nature about facts, of which, besides my husband, no one could have had any knowledge. Among others he reminded me of the fire which broke out in Castle Bovigny (Belgium), as his corpse was lying there in a coffin, and I in a swoon beside him. (This remarkable and terrible event was, of course, unknown to all present, and I was not at this moment thinking of it).

"After a short pause the medium continued: 'I see a female form beside you,' and described her most minutely. I declared I had never known such a person. Mr. Peters replied: 'She gives you the name of Bremer.' I replied that he must be mistaken, for I have never known this name. After a longer pause and greater effort he added: 'Frederika Bremer.' (Swedish author of the beginning of this century). To my surprise, the voice of the medium changed and he said slowly in Swedish: 'Hjälp den Svenska kvinnan (Help the Swedish woman).'"

Mr. Maier adds: "She seems to have had several seances with this medium afterwards and to have made the acquaintance of many distinguished men in London—Professors Crookes, Myers, Sinnett and Dr. George Wyld."

**Automobiles** are now run at 70 miles an hour in France. They are made by an American there.

**Vesuvius.**—Prof. R. V. Matteucci, an Italian scientist, predicts another destructive eruption of Vesuvius within a short time. He bases his prediction upon new fissures which he has discovered near the crater.

**At the Occult Temple,** Detroit, Mich., the anniversary was celebrated by a festival and musical and literary social. Dr. C. W. Barrows gave the anniversary address to a large audience.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS**, for Public Meetings and the Home. Published by C. Payson Longley, 600 Pennsylvania Ave. S. E., Washington, D. C., author of "Echoes from the World of Songs," in two volumes. Price, 25c; by mail, postpaid, 28c. For sale at this office.

This is Vols. III and IV of this popular series of song-books (words and music), and its advent will be hailed with delight by lovers of good spiritual music. It contains 28 choice selections, the music all being the composition of Prof. Longley.

The author says: "Another of Lillian Whiting's choice poems, which she permitted me to set to music, is in this book."

"High encomiums from the press and the public on his former works in this line, that have on all sides been joyfully accepted, for their tender sentiment and musical setting—lead him to believe that this new production is needed, and will be well received. The former works of this author have found their way into hundreds of hearts and homes, and having met with such favor, he has decided to put these new volumes forth—in one cover—trusting they will win their way by their own merits, and bring to each heart the same tender inspiration that they first brought to him, when they came singing through his brain."

**HYPNOTIC CONTROL, Hypnotism, Clairvoyance and Self-Hypnotic Healing**, by Prof. R. E. Dutton. McCook, Neb. Price, 10c. For sale at this office.

This is his mail course of five complete Trial Lessons on the foregoing topics, showing how to induce the hypnotic sleep, see spirit friends, control dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in sleep and remember it all when awake. Prof. Dutton is evidently giving an impetus to the new thought and knowledge, by his endeavors to develop the wonderful powers of mind which we all possess.

Mr. W. A. Fraser, author of *Mooswa and Others*, has just written for early publication in the *Saturday Evening Post* a short, stirring serial, entitled *The Outcasts*. The plan of the book is a unique conception, and it is worked out on novel and entertaining lines.

Among the important articles in the *Arena* for April we may mention the following: Dr. R. Osgood Mason, a member of the Society for Psychical Research, discusses Professor Fiske's remarkable new book, "Through Nature to God," in its relation to the New Thought, and shows that the fundamentals of a scientific religion are already clearly defined in the minds of advanced thinkers. The Rev. E. P. Powell makes some interesting prophecies of twentieth-century import, and declares that the pursuit of agriculture will soon afford the only true felicity of life. There are many other arti-



cles of interest and the usual editorials and book reviews. Alliance Pub. Co., New York. 25 cents.

**Agreement** is the name of a new Mental Science and Astrological Journal to be issued monthly by Frank T. Allen, Brooklyn Borough, N. Y., at 50c a year. Mr. Allen is a vigorous writer and will, no doubt, make the new publication a success. A sample copy will probably be sent upon application.

The careers of two eminent American statesmen who have passed away within the past month are sketched in the April *Review of Reviews*. Gen. Thomas J. Morgan tells the story of ex-President Benjamin Harrison's life work, while the half-forgotten achievements of ex-Senator William M. Evarts are reviewed by Dr. Albert Shaw, who describes with insight and discrimination the remarkable services of Mr. Evarts.

**Kneipp Water Cure Monthly** and *Herald of Health* is a first-class magazine devoted to health, hygiene and all natural healing methods. Published at \$1.00 a year at 111 East 59th St., New York, N. Y.

**Chicago.**—The Prentice Mulford Club, Auto Life Society, held a business and social meeting March 16. It expects to be favored early in April with a lecture and objective lesson on "Harmonic Vibration," by Prof. A. D. Blackman. Complimentary tickets can be obtained by addressing John F. Morgan, 507 New York Life Building, Chicago.

**Russia.**—A great spiritualistic society, by express permission of the Russian Government, has been established in St. Petersburg. It is called "The Circle of Psychical Researches."—*The Sermon*.

#### San Jose Notes.

The Union Society held an anniversary celebration last Sunday, which was quite full of interest and largely attended. In the evening Mrs. Marcen, Mrs. Ella York and other mediums and speakers occupied the platform.

The annual election for members of the Board of Directors will be held on April 7, when it is expected that a new Board of good officers will be chosen for the ensuing year.

The library rooms of Sleeper Hall, San Jose, were the scene of a pleasant social reunion on Thursday afternoon, March 28. The occasion was a "Good-bye Tea," given by the Ladies' Aid in honor of one of its members, Mrs. E. K. Wilson, on the eve of her departure to take up her home in Michigan. Refreshments were served, after which an interesting program was enjoyed. Mrs. H. L. Biglow, in the name of the Aid, presented Mrs. Wilson a token of remembrance and Mrs. C. Gage made a personal love offering. Other members in brief remarks expressed their appreciation of Mrs. Wilson's long and faithful service to the Cause, of her friendly sympathy and kindly interest, and while wishing her happiness in her new home, asked a place in memory's halls. Mrs. C. V. Hamby read an appropriate poem, and music was furnished in the form of a solo by Miss Lily Lyness, a duet by Mrs. Hamby and Miss Lyness and a trio by Miss Lyness and Mesdames Seeley and Hamby. Those present besides Mrs. E. K. Wilson, the guest of honor, were: Mesdames C. Moore, H. C. Trevett, C. Chappell, E. Harvey, C. Gage, N. J. Clappitt, E. P. Anderson, M. L. Chase, E. G. Seeley, E. B. Marcen, M. H. Robb, H. L. Biglow, M. F. Simons, Mr. and Mrs. W. D. J. Hamby, Mr. Dexter, Misses Lily Lyness and Evalyne Hamby.

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#### Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 182 San Jose, Cal.

Mrs. Maxwell Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. Los Angeles, Cal.

Mrs. Sadie Eberhardt, 3250 22nd Street. Circles Wed. 2 p.m., Tues., Thurs. and Sun. eves.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Tues., Thurs. Hours, 1 to 5, except Wed. & Sat.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1238 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Fred Mann, Magnetic Healer, 1733 Oak St., S. F. Head and ear troubles, weak eyes and failing sight, some kinds of blindness.

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Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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And write your name in letters chaste,  
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And leave a fame that shall endure.

MARY KELSEY BOOZER.



The Editor is not responsible for the opinions of correspondents.

## Letter from Fresno, Calif.

TO THE EDITOR:

The spiritual work in Fresno is progressing. I have only been here a short time, but find many Spiritualists. I hold meetings three times a week at my home, having a large room which will hold from 50 to 75, and it is filled at every meeting. At first only about 10 or 15 would attend, but they gradually increased as they found comfort and consolation in the messages from the spirit-world which came to them.

I hold developing circles every Friday. One evening two ladies came, and were having much fun, as they expressed it, but then a form materialized in the circle and one of them recognized it. He said: "I am Charlie Maxwell!" He told how he passed out and added: "Tell John (her husband) to quit his fast ways and be good; it does not pay to be so wild." She did not then feel like fooling any more.

MRS. E. HARRISON SLAMARD.

## Something New.

TO THE EDITOR:

Every now and then some foxy upstart repeats the stale assertion that Spiritualism has not given to the world anything new and valuable. But it has given both.

The thoughts we think do not come directly from God or devil, as theologians would have us believe; nor does the brain originate thought, as materialists would have us believe. Thoughts originate in spirit—either incarnate or incarnate—and are transmitted through the brain to the tongue or hand for promulgation. If thought originated in brain, then a dead brain could think. Spiritualism has given us a new and rational philosophy on this subject, as well as on many others of importance.

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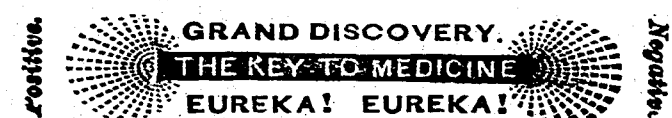
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Mission Lyceum** gave its regular monthly entertainment in Mission Opera Hall last Saturday evening. The following program was rendered: Overture, Miss Alice Helms; recitation, Miss Etta Werner; specialty, Miss Rose Leddy; piano solo, Miss Melia Timms; song, Miss Mabel Pfeiffer; vocal selections, Mr. Van Cleve; piano solo, Mr. Frank Indig; Spanish dance, Charles Pracey and Mabel Pfeiffer; fancy dance, Miss May Leddy, followed by a social dance, which closed another pleasant evening with the young people of the Mission.

LIZZIE JAMES, *Chairman Com.*

**Oakland Psychical Society** at Woodmen Hall, 521 12th St., March 31. The address in the morning by Mrs. R. S. Lillie was one of her best efforts, giving much food for thought, at the close of which Dr. Sivatha and Mrs. L. E. Drake were invited to speak on the day we celebrate—the 53rd anniversary of Modern Spiritualism. Our society united with the State Association in their anniversary exercises. There was no evening service. In behalf of the Oakland Psychical Society, we thank the friends—mediums and others—who so kindly responded to the invitation and so ably assisted in making the 53rd anniversary of Modern Spiritualism an honor to the Cause, and March 24, 1901, a day long to be remembered.

MRS. A. E. WOOD, *Sec.*

**Mme. Young's Hall** was well filled last Sunday evening with inquirers and skeptics, who received convincing tests and arguments. The music was excellent.

**Mrs. Eberhardt**, assisted by Mr. H. E. Hargrave, with a large audience, last Sunday evening, celebrated the anniversary at 3250 22nd St.

### The Anniversary in San Francisco

The Anniversary Celebration in San Francisco was held at Scottish Hall on Sunday, March 31, and was a grand success. The hall, which will seat about 1,000 persons, was well filled in the afternoon and really crowded in the evening.

The Committee of Arrangements, consisting of President Norton, Secretary Jones and Dr. Barker, deserve much praise for the excellence of their work. The celebration was under the auspices of the California State Spiritualists' Association, and this committee was appointed to perfect plans for a successful celebration. This was accomplished, for it cleared all its expenses. President Norton occupied the chair and was really the mainspring, the inspiration of the meeting. His energy, urbanity and aptitude was everywhere displayed.

The afternoon session opened with an original overture by Prof. and Mme. Young. President Norton then gave an anniversary greeting, which was full of suggestive thought. Mrs. Emma W. Foster gave messages from the spirit-world which were instantly recognized. Singing by the choir was followed by a Twentieth Century Address by Thomas G. Newman, editor of the PHILOSOPHICAL JOURNAL, which portrayed many of the grand inventions of the future which the spirit-world had in store for man. After another musical selection rendered by Prof. and Mme. Young, spirit messages were communicated through Mme. E. Young, which were all recognized and appreciated. Mr. Chas. J. Anderson (the boy orator) then gave an address on the duties of Spiritualists. Vice-President C. H. Wadsworth introduced the Children's Progressive Lyceum with appropriate remarks and the following program: Recitation, Miss Helena Hickman; vocal duet, Misses Maud Seegur and Rene Olson, (accompanist, Mrs. Hutchison); recitations, Sherman Savage, Misses Irma Savage, Pearl Graham and Gertrude Grant.

Mrs. Jennie Robinson then gave convincing spirit messages to the audience, all of which were recognized by those to whom they were sent. Dr. J. A. Clarke then gave several interesting reminiscences, and Dr. Geo. W. Carpenter concluded the session with a very interesting address.

The evening session was opened by Sec. W. T. Jones introducing the Mission Lyceum, its members rendering the following program: Song, "I Live for Those Who Love Me," by the Lyceum, then little Frankie Close (aged 5 years) recited the following:

Unwarned by any spirit light,  
A long day darkened into night.  
A night made drear by cruel might  
Of warring creeds and jealous spite.  
When lo! a tiny rap gave sound,  
That woke the nations and will resound  
Till death is conquered and the world of men  
Through knowledge may have peace again.

Recitation, Miss Jennie Swift; song, Miss Mabel Pfeiffer; song, "Where the Roses Ne'er Shall Withers," by the Lyceum.

After a trio by Mr. Gillespie, Mr. Winchester and Mr. Lillie, Mrs. Annie Gillespie gave an anniversary address which was eloquent and inspiring. Mrs. S. Cowell followed with many excellent tests and Mr. Winchester rendered a vocal solo. Mrs. J. J. Whitney then became entranced, giving remarkable spirit messages to the audience, and Mrs. R. S. Lillie followed with an anniversary address, which was replete with argument and eloquence.

Mrs. Dr. Temple presided at the piano with great ability.

**Ladies' Aid.**—The regular business meeting of this society on April 10 will be held at the residence of Mrs. C. H. Wadsworth, 293 Jersey St., at 2 o'clock in the afternoon, when business of importance will be attended to.

It has been also decided that the proceeds of the regular entertainment for the month of April, occurring on the 26th, will be devoted to the National Spiritualists' Association, as required by the State Constitution, and it is hoped that there will be a large attendance.

**The Free Spiritual Society** of Oakland met on March 27 at 856½ Isabella St. with a large attendance. Mrs. Palmbaum read a poem entitled "Our Boy." Dr. Sol Palmbaum, being entranced, gave tests and character readings to a number of people in the audience which were very satisfactory. Mr. Van Loven made a few remarks on the philosophy of Spiritualism and Mr. Preston closed the meeting with words of cheer and an invocation that made all hearts glad.

Vox.

**Oakland.**—The Union Society celebrates the 53rd anniversary April 7, afternoon and evening, at Fraternal Hall.

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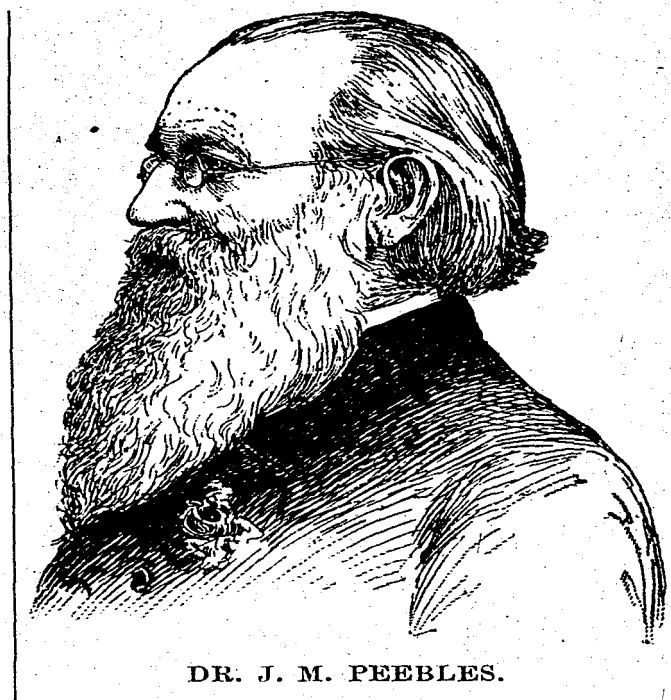
**Mr and Mrs. Foster** held two meetings as usual last Sunday at Occidental Hall, 305 Larkin St. The philosophy and phenomena were acceptably presented to good audiences.

**Birthday Party.**—At 27 Alaska St., San Francisco, March 16, at 8 p.m., the friends of Mrs. D. A. Dunkel met for the purpose of celebrating her natal day. The exercises of the evening were music and song, eating, and spirit tests, as there were a number of noted mediums present. Those present were: Mrs. D. A. Dunkel, Master Howard Pearson, Mrs. H. D. Wrenn, Mrs. C. Swan and Mr. A. L. Swan, Mr. G. N. Carson and Mrs. Francis Carson, Mrs. Bane, Miss Flossie Bane, Mrs. M. M. Maxwell, Mrs. Welk, Miss Louise Wrenn, Mrs. Warhurst, Miss Vicky Warhurst, Mrs. Gregory, Mr. Johnson, Mr. Wilson, Prof. M. C. Lee, Mrs. Lapere, Mrs. Lewis of Vallejo and Mr. Westfeld.

BERT A. STOUT.

**A Polyclinic** or hospital is instituted at 1422 Post St., San Francisco. It is called the International Polyclinic and offers special advantages to those afflicted with chronic diseases. It has medical and surgical clinics under experienced physicians and surgeons of the leading medical colleges, combined with advanced scientific Electro-Hygienic and Oriental Clinics for all chronic diseases of man and woman. Superintendent: Prof. J. R. Guelph-Norman, Ayurvedic Physician; Resident Physician: Geo. W. Carpenter, M. D.

**At Friendship Hall**, 385 McAllister St., Mrs. Meyer gave spirit messages as usual last Sunday evening, reading sealed letters and flowers.



DR. J. M. PEEBLES.

**A Reception** was tendered to the old-time Spiritualists. Mr. and Mrs. Baum, at Dr. Sol Palmbaum's, 856½ Isabella St., Oakland, on Friday, March 29, by their numerous friends to bid them a hearty farewell before they sail for Europe. Mrs. Greer opened the exercises with a song; Miss Greer recited; Mrs. Drake made some touching and beautiful remarks on friendship and good-will toward the departing friends and their long journey; the Misses Van Loven gave recitations; Mrs. Armitage sang a beautiful song; Mr. Van Loven made some appropriate remarks, and Miss Flannagan gave a short recitation. Mrs. Baum responded to the good words and wishes of their many friends with much feeling. Mr. and Mrs. Baum were so truly surprised that when the refreshments were served, their hearts overflowed with pleasure to be so fully appreciated. Vox.

**On the Heights of Himalay**, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

**Dr. G. W. Carpenter** has removed to 1422 Post St., San Francisco, between Gough and Octavia Sts.

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VOL. 38.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 13, 1901.

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No. 15.

## WHO TRAVELS ALONE.

Who travels alone with his eye on the heights,  
Tho' he laughs in the daytime, oft weeps  
through the nights;  
For courage goes down with the set of  
the sun.  
When the toil of the journey is all borne  
by one.  
He speeds but to grief, tho' full gayly he  
ride,  
Who travels alone without Love at his  
side.  
Who travels alone without lover or  
friend,  
But hurries from nothing to naught at  
the end;  
Though great be his winnings, and high  
be his goal,  
He is bankrupt in wisdom, and beggared  
in soul.  
Life's one gift of value to him is denied,  
Who travels alone without love at his  
side.

It is easy enough in this world to make  
haste,  
If we live for that purpose, but think of  
the waste!  
For life is a poem to leisurely read,  
And the joy of the journey lies not in  
its speed.  
Oh, vain his achievement, and petty his  
pride,  
Who travels alone without Love at his  
side. ELLA WHEELER WILCOX.

## BORDERLAND

### Foretold Her Death.

I remember the case of a young lady who earned her living as a teacher in a Catholic day school. She had great faith in the crystal, and developed extraordinary powers of insight. She was equally at home when consulting the oracle on behalf of herself or of her friends. Her most striking achievement, so far as I know, related to herself. She took a glass of water in her hand (the glass with many will act just as well as the crystal), and gazed intently into it for a minute or so. The water, to her, became of a milky appearance, and gradually cleared again, leaving a graveyard outlined in the center of the glass. Her words, as nearly as possible, were: "I see a graveyard with tombstones and monuments scattered here and there. I shall be dead and buried within twelve months." And she was.—*Manchester Daily Dispatch, England.*

### Spirit Photographs.

Dr. Hausman of Washington, D. C., relates the following experience in obtaining spirit photographs of U. S. Grant, Geo. Washington, Abraham Lincoln and Robert E. Lee: "Gen. U. S. Grant appeared to me seven years ago and, placing a

sheet of paper on my forehead, wrote thereon:

"'Doctor, I will give you my portrait and you shall make the photograph yourself.' In view of this distinct promise, I tried on various occasions to obtain a spirit photograph of the General, but, though he appeared to me many times in company with other spirits, I was never able to obtain a distinct photograph of himself alone.

"Last June, however, as I was holding a seance with a blind medium, General Grant appeared to me, and I then reminded him that I had not yet taken his photograph:

"He promised to allow me to do so on the Fourth of July, and I then asked him if he would not request Washington and Lincoln to visit me on the same occasion. His answer was: 'They have already decided to accompany me.'

"On the appointed day I waited for the three distinguished spirits in my room, and in due time they visited me. I took four photographs, of which the first was a failure, and the second contained the face of a lady whom I had once met.

"The third was a distinct success, as it proved to be a splendid photograph of Abraham Lincoln, who was represented as wearing

the Stars and Stripes, and in the fourth Washington was seen, though only faintly, and, do what I would, I could not give his dim features anything like their life-like appearance.

"Some time afterward I again went to the medium and expressed my regret at being unable to obtain a better photograph of Washington. No sooner had I spoken than I received a promise from Washington that he would, at an early date, give me another opportunity to take a better photograph. He even named the exact time when I might expect him.

"The 'Father of His Country' kept his word, and I obtained a photograph of him. It shows Washington as he actually is today in the land of spirits. On that account alone it is of vast interest, though even as a mere likeness, it is, in my opinion, superior to any painting previously made of him.

"Gen. Robert E. Lee, I may add, visited me soon after I had photographed Washington, and I also obtained a fine photograph of him.

"Many obstacles have confronted me during my investigation of occult matters, but two mottoes have constantly encouraged me in my work.

"One motto was written by the spirit of Washington on a slate. It reads: 'Perseverance overcomes all difficulties.' The other was written for me by General Grant, and its words are: 'Be punctual to the minute.'"

### Warned of His Death.

The horrible death of Alfred N. Holland, the engine inspector, who was fatally crushed Wednesday, March 27, at the West Oakland (Cal.) yards by a locomotive, was revealed to David Parker, a friend of Holland, in a dream the night before. Such is the story which Parker has told, and it is borne out by the remarks of Holland as he was on the operating table at the emergency hospital in the yards.

"I was warned that I would die to-day," said the patient. "I had a message that this was my last day on earth."

Parker is a workman in the track repair department. Wednesday morning he met Holland, soon after the inspector's arrival at the roundhouse to begin his day's duties. Parker called Holland aside and said that during the night he had a dream in which he saw his friend Holland crushed under the wheels of a locomotive.

The dream had such an impression upon Parker that he sought out the inspector as soon as he came to work and urged him to be particularly careful as he went



Nature's Garb of Spring Flowers.

The month of April is full of golden gleams, full of the sights and sounds of new life and love, full of the freshness and beauty of youth, and some of its days are full of the warm, bright sunshine which brings into being those examples of a loving life, the flowers. If you want to enjoy the flowers, you need to get near them and peer into their open eyes, and study their beautiful but fragile forms. They are, indeed, silent companions, but to hearts attuned to understand their meaning, the language of love is heard, sweet and low, but fervid and sincere. Get among the flowers, feel their sweet breath on your cheek, see the love beaming forth from their beautiful eyes, be filled with their lovely purity, and learn a lesson of joy and contentment under the genial influences with which we are surrounded.—*Philo.*



about his duties during the day. Both men declared that they were not believers in dreams, but the circumstance had more than passing interest in it to the two friends.

The men separated after their conversation, each going to his daily routine of work. A few hours later Holland lay crushed and dying under the wheels of locomotive 1221. There had been enacted in reality the scene which was so vividly presented to the mind of the sleeping Parker the night before.—*San Francisco Call.*

### Spirit "Flowerette."

GEO. LOTHROP, JR.

As there seems to be a keen public demand for scientific evidence of the existence of a spirit-life after death, we would like to place on record the remarkable case of the Spanish Spirit "Flowerette," a relative of the famous Spanish nobility when Spain was in the height of her power and practically ruled the civilized world. This spirit is attracted to the Spanish-American artist, Mrs. A. C. Littlefield, 218 Columbus Ave., in Boston, since, as she says, "the artist's father was related to her royal family, when in the physical body some centuries ago."

For some years this aristocratic "Flowerette" has spoken through this artist, giving messages from other spirits to their friends on earth by tests, readings, psychometrizing letters, handkerchiefs, etc., healing the sick, treating the diseased by "laying on hands," as did Jesus and the apostles, and performing similar miracles.

### How to be a Crystal-Gazer.

In response to a number of correspondents who desire instruction respecting the use of crystals, we have pleasure in giving the following hints to beginners:

In her work entitled "Essays in Psychical Research," Miss Goodrich-Freer answers the question, "How to Begin." She says:

"Look about your room for any article having a polished surface suggestive of depth—something that you can look not only at, but into. The back of a Japanese teatray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Do not stare or inconvenience yourself in any way. If you are alone, so much the better, but if people are talking in the room they will not interfere with you, and indeed may possibly serve as stimulus and suggestion. If, after a few minutes, nothing happens, put your reflector away, and try again another time with any variation that may occur to you, changing your crystal, perhaps, or experimenting earlier or later in the day, or in a different room, and do not be discouraged if you have no success for a long time.

"I have myself lost the power of crystal-gazing at times for weeks together; at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. When friends consult me as to the probabilities in their favor, I ask them some such questions as these: 'Was King Alfred sitting

to the right or left of the hearth the day he burnt the cakes? What was the breed of Mother Hubbard's dog? Was Miranda dark or fair? What color was the cloak St. Paul left at Troas?—in short, are you a good visualizer? Do you make pictures of everything you think of or read about? When you remember places or circumstances do you see them?' If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you sheer waste of time. I do not think that crystal-gazing, any more than hypnotism or automatic writing, can create psychic power (whatever psychic power may be), but there are many instances in which such powers remained dormant until accident revealed the special means of expression best suited to their possessor."

Miss Goodrich-Freer also suggested the following series of experiments for the benefit of those who desire to develop their powers of visualizing:

(a) "Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the crystal. Shut your eyes and try to visualize it. Then try if you can see it in the ball. If you have any gift of visualizing at all, this ought to be easily acquired after half-a-dozen experiments.

(b) "First visualize with closed eyes some simple scene you have lately witnessed, and then, as before, try to transfer it to the crystal. This exercise should be practiced over and over again, choosing subjects of increasing complexity, beginning, let us say, with a chair or table, and ending with the table spread for a dinner-party and the chairs occupied by the guests.

(c) "Visualize some scene of which you have lately heard or read a description: 'The boy stood on the burning deck'; 'Under a spreading chestnut tree, the village smithy stands,' and the like, and transfer that to the crystal.

(d) "Imagine a scene, paint it with your fancy. Think of it until the details are quite clear, and transfer that to the crystal.

"Practice all these again and again, making your pictures more and more detailed and elaborate as you go on.

(e) "Then begin the whole series over again, but looking this time directly at the crystal for your pictures, without a separate effort of visualization in advance.

"The power of crystal gazing may considerably facilitate, though it is by no means necessary to, the power of what we call clairvoyance. Either may exist without the other, though, speaking from my own experience in investigation of such subjects, I am inclined to think that the seer is, for the most part, of the artistic temperament, and, therefore, probably a visualizer."

We should add to the foregoing practical suggestions for the special form of crystal-gazing favored by Miss Goodrich-Freer, the suggestion that the would-be seer should sometimes refrain altogether from visualizing, but mentally request his spirit friends to try to make their presence known to him by vision in the crystal.

In answer to a question regarding the best method of developing clairvoyant perception, Mr. J. J. Morse, speaking under control before the members of the London Spiritualist Alliance, said:

"The simplest way, and a very efficacious one, was for the would-be clairvoyant to retire to the solitude of his room, say, at the very earliest, an hour after a meal; if two hours later, all the better. He should endeavor to feel at peace with all the world, a harmonious mental condition the attainment of which would probably require some four or five attempts. When he had succeeded in establishing the required conditions, he should take an ordinary glass—one with a foot to it for preference—and fill it with clear water. He should next take a piece of black or purple material, and mass it up around the glass so as to cut off the direct rays of the light, raising it somewhat higher than the glass, and elevating the whole so that the glass of water comes nearly before his eyes. He should then sit and gaze steadily into the water for about fifteen minutes at the first. Probably after a time the eyes would water and become painful, but this should not deter the earnest experimenter. In such a case the eyes should under no circumstance be rubbed. Immersing the face in a basin of cold water, opening the eyes under the water for a few seconds and afterwards pressing them dry with a smooth towel, would bring relief.

"After a time the experimenter would begin to see stars, clouds, bars of light, or curious colors, apparently in the glass of water (although, as a matter of fact, they would not be there). When these phenomena were observed, the aspirant might congratulate himself that his psychical sight had begun to manifest itself. He should then determine to see some particular thing, and when he had succeeded in 'visualizing' it, he should endeavor to project the image into the glass of water. If he could do this it was a further evidence of the power of his psychical faculty, and after a time he need not determine what he would see, but could wait patiently to see what came."—*London Light.*

### The Crying Need.

The universal right of man to the enjoyment of life in the full sense of comfortable sustenance, and of mental activity, is God-given, and to wantonly or selfishly deprive a fellow creature of such part in that right as is his own heritage, is a crime against human nature and against God. "The earth is the Lord's and the fulness thereof," and it is loaned to each generation of beings for their mutual comfort and blessing. It has never been given in great installments to any one man or set of men. They who have secured vast estates and great tracts of land for individual preferment have sinfully taken possession of that which belongs, perhaps, to a hundred other men. Thieves are they who hoard up in sealed coffers the means of bread purchase, while children cry for bread at their very doors. But we are telling no new tale, nor even clothing in new garb a well-worn story. All the intelligent world knows that the right to live, to secure comfort, happiness and enlightenment, is a universal right, and one that is far too often betrayed or murdered.

The great question of the hour is, How can this right be secured to each one? And the old response is given: "Only through education and consequent mental quickening and spiritual progress." To our mind, then, the subject

becomes one for the consideration of the classes, of the schools, the social thinkers and agitators; a question of duty towards its people on the part of a nation; a question of privilege towards its wards on the part of society. Hence, the importance of wise instruction in the schools, colleges, temples and churches; by the newspapers, and by social and economic publications and thinkers in general; the turning away from creeds, cults, fancies, to the consideration of great issues, such as those of human rights. This is what is demanded by the age and of society, and it must be met in the present era of human progress.

Justice is the watchword of the hour—that justice which will supplant charity, do away with poverty, plant content, give food, air, sunshine, life, to the toiling millions; justice that will establish a system of human equity upon which the basic properties of a higher civilization will be founded and sustained.

ZODIA.

Given by a correct medium to Ira C. Fuller for publication March 25, 1901.

### Spirit's View of Mediumship.

MRS. M. KLEIN.

A spirit present says this: There is a great deal said about fraud practiced by modern mediums. From our side we behold some such mortals, but yet, to a far greater extent, we behold that the cause of the ill results lies with the people who compose circles or are anxiously seeking for tests and wonders. Each medium becomes subject, to some extent, to a band of spirits. These spirit bands come from different planes in spirit-life and are sometimes pledged to carry certain parts of work to desired points, and they become aggressive in their modes of service, and as there are many who have not outgrown their earthly selfishness, they work on such mediums of that degree, and lo! the result is traffic with this heavenly gift, which is always severely punished sooner or later.

But there are other points of great import that should receive attention in connection with the labors of Spiritualism, and they are these: There are in the untoward worlds, powers and principalities that from all eternity have waged a force war against each other. All these are now compelled by the Supreme Ruler over all to bring their difficulties to a legal consummation during this season of the review of reviews of all universal operations. In this sense, Modern Spiritualism so far has been a war for the gaining of legal points, and these works were heavily conditioned on the planes where rectifications were pending. Now, this war had to be carried on through mediums. It is self-evident that in many instances traitors to the higher principals and powers got in their work for the sole purpose of prolonging this strife season, as in nothing else can any such works gain.

Now there are those who will say: If God rules supreme, no such works should be permitted by Him. We can only say to all such that their present sense-bound condition prevents them from seeing and understanding rightly why all this force is employed, so that it comes into exchange and is legally assorted and adjusted.



There always have been mortals who, per motive, deserved better things than the conditions which hedged them in, permitted them to enjoy. These things must have their legal adjustment and are presently labored for.

This is a far more complicated and difficult work than that by which the loom of human destiny in its legal courses is propelled on Earth. You ask: "What is meant by that?" Well, all new inventions and improvements have forces behind them that induct and force through mortal brains the intelligence to the dignity of doing and commanding.

Behind all great improvements is the intelligence of angels and man himself, active for results. These modern and general improvements are the motors of progress in the earthly realms. Greater force is at work now and greater, more powerful inventions will soon have birth. Progress will be hastened on parallel lines in regard to the social problem and true religion. All work together, yet in their modes of diversity it seemeth otherwise; but the *one purpose* all powers aim to achieve, viz: the upliftment of humanity and the changing of all things to more pleasant and prosperous realizations.

Again, this was said: Too many of Earth's dwellers are yet held by and in the zero systems of their spheres. When I quickly put this question: "What are these zero systems here referred to?" This answer was given: What are they but a chaotic mass or state of things to which mortals are directly or indirectly related in their crude states, and in which states they figure prominently in things unsavory and detrimental. Sometimes mediums, or other mentally and spiritually strong mortals, are let down by the rulers of human destiny to these zero levels for a rescue of very weak unfortunate captives to crude forces and ill indulgences. They do not lose anything by it, for they are made invisibly secure, but apart from effecting purposed rescue, they gain momentum to mount higher heights spiritually, intellectually and also in prosperity.

Here I am directed to add my testimony of an experience I had of the effect of the forces active on the different planes where we as mortals are rated and supplied.

It was on Jan. 19, 1894. I had a visitor that day. She was a partially developed medium and under the power of Earth-bound spirits. She was in great trouble at the time, passing through a severe ordeal of family and other troubles.

Well, I sympathized with her to such an extent that I seemed to take on her miseries and conditions. It seemed to me all was dark about me then and oh! such a pressure and mental dullness. I never had felt anything like it. I was in that state a day and a night and it was like being in an orihodox "hell," and my usual state and feelings as being in heaven—I do not know how else to express it. But there was another part connected with it, namely this: When my guardian spirit came to give me instructions, I could not receive the message until he, as he said, changed the conditions about me—the force streams playing on my mind. Thus I had the experience and demonstration that those on low levels and carnal-minded cannot receive and understand heavenly truths. They can receive kindness and be helped into the

proper state of mind to receive and understand, but not without such preparation.

Van Wert, Ohio.

### Spiritual Knowledge.

WM. J. COWEN.

It is perfectly natural and right that any new truth should be well studied by reasoning people, in order to avoid falling into errors which might lead us into strange and forbidden paths of metaphysical thought. The spirit-world recognizes this want and has filled it to the complete satisfaction of themselves and the investigator. The various phases of mediumship which the spirit-world has bestowed upon the inhabitants of the earth sphere are well adapted to convince any one, who is at all desirous of being convinced, of the truth of spirit return.

We enumerate a few of the phases of mediumship which the student will profit by in his investigations of occult science. We refer to the phenomena usually termed physical manifestations.

#### INDEPENDENT SLATE-WRITING.

This phase of mediumship takes an important place in the list of spiritual manifestations. It is a phase which is hard to imitate by fraudulent persons. Any one who has taken slates to a good medium and in his presence has seen the unwritten pages closed and tied together and placed in a position where none can tamper with them, and upon re-opening the slates has found therein a written message from some departed friend, is in the proper channel to become convinced of the truth of spirit return.

Materialization of spirit forms is another important phase of mediumship. Amongst other phases are raps, table-tipping, speaking through trumpets, the moving of heavy bodies, and so forth; phases which have been developed in the past and many new phases of mediumship are being thought out and planned by the advanced intelligences of the spirit-world.

#### THE HOME CIRCLE

Is an important factor in the spreading of the truths of spirit return. At home, where congenial friends meet together, exists that confidence in one another which precludes the possibility of fraud. Here are the best opportunities for the development of new mediums. Some prominent workers in the cause of Spiritualism have developed from an obscure home circle and have gone into the world to fight for the truth and to combat error. Then, by all means, encourage the home circle. This refers to organizations as well as to private individuals. Every local society should have a developing circle where, at stated times, the spirits can come and work with them. Much good may result therefrom, and certainly the meeting together of congenial souls for the purpose of communing with the spirit-world is an opportunity of which all Spiritualists should avail themselves.

#### Anniversary in Washington.

The anniversary was observed on March 31 here, under the auspices of the First Association of Spiritualists. Mrs. E. W. Williams, in the morning, and Mr. J. H. Altemus, in the evening, were the chosen media, and they acquitted

themselves with honor to the Cause.

The speaker of the day was Prof. W. Peck of St. Louis, whose brilliant and profound discourses won him the strictest attention and most enthusiastic enconiums. His reception at the close of the evening meeting—at which between 500 and 600 were present—was a perfect ovation.

The solo singing of Mr. Altemus and others, including the rendition of an original composition by Prof. Peck, with quartet singing and violin selections, added much to the interest of the meetings.

Prof. Peck's lectures presented Spiritualism in its truest aspect; they dignified our Cause and proved the beauty and utility of mediumship.

The N. S. A. has published a splendid lecture delivered by Prof. Peck in this city on March 17; it is entitled, "The Spirit World; Where is it? What is it?" It can be had from this office at 10c a copy; three copies for 25c; a splendid missionary tract for our Cause.

The N. S. A. calls attention to the great efforts made this year by about 20 States to legislate against medical freedom and against mediumship, and calls upon all Spiritualists to be on the alert, and to do their part against this movement to abridge their rights. We have authorized President Barrett to work wherever possible, with all zeal, in meeting the onslaughts of the enemy and in defeating their unjust attempts to legislate against our people. He has done much, but there is a great deal to be done, and we need the aid of every earnest soul. The legislators of the next term will undoubtedly be met with petitions in many States to restrict the practice of mediumship and the exercise of healing art. We must do our best to meet these efforts and to defeat them. We ask the co-operation of all friends.

MARY T. LONGLEY, Sec.  
600 Pennsylvania Ave. S. E.,  
Washington, D. C.

The Healer should close each treatment with these beautiful thoughts, says *Philo* (a new monthly published at Santa Barbara, Cal.):

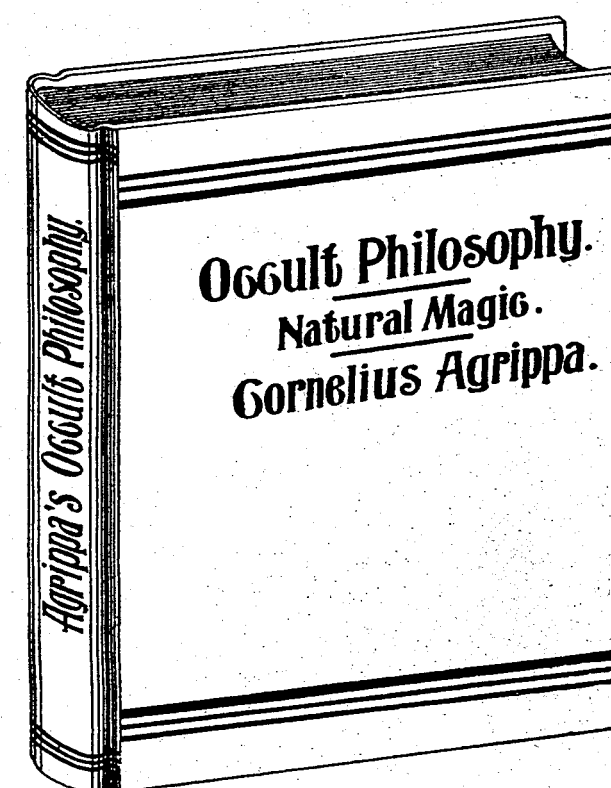
The all-pervading power of the good is now guiding you surely and steadily to a perpetual Summer home for the physical body and all its sensations, besides the most beautiful streams of life and vitality, merging from numerous placid lakes of peace and quiet, that nestle among the green hills of natural desire and inspiration, half hidden by pearly clouds of pure thought. And all is cooled and purified and shaded by a most bounteous and all-wise Overseer, whom men are now learning to call Infinite Mind.

**Courage is Power.** Fear is weakness. Courage is a confession of one's own creative energies, which comes by concentration and a firm resolve to know. When we know how closely related we are to our highest concept of Power—that we are this Power—we are filled with trustful courage, a faithful reliance on self which leads to all mastery.—*Fred Burry's Journal.*

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System* and *Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

THOMAS G. NEWMAN, Editor & Publisher,  
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# PHILOSOPHICAL JOURNAL

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 18, 1901.

In the Palmy Days of the church, which sensible people now call "the Dark Ages," prayers and masses were the regular remedies for disease—but as men gradually obtained the liberty to think, by the growing sentiment of toleration and liberty, more scientific treatment of disease became possible. Now, some doctors imagine that they have a mortgage on human ills, and they, in turn, become intolerant and try to prevent the sick and disabled from seeking relief in magnetic, mental, osteopathic and other more rational methods of treatment. But they ought to know that the world moves forward—not backward!

**The Godliness of Dress** is the title of an excellent article in *Eleanor Kirk's Idea* for April. It advocates the idea of adopting "the pretty and artistic in dress," and contends that the New Thought of these days requires us to cultivate a love for the beautiful, both in our personal appearance and our surroundings—and she is right.

**John F. Morgan**, who wrote "Secret of Long Life," which was published in the PHILOSOPHICAL JOURNAL and the daily papers of Chicago and Cincinnati and many other spiritualistic, advance thinking and liberal magazines, from New York to California, will write another article explaining Dr. Hanish's experiences more fully, which will soon appear in the PHILOSOPHICAL JOURNAL.

**Geo. H. Brooks**, the president of the Lake Helen Camp, which has had a very successful season, has returned to his home, 114 President St., Wheaton, Ill., and after a short rest, he will be ready to respond to calls for lectures. He is an excellent speaker, and should be kept employed.

**Two Spirits**, being that of Capt. Plummer, an old sea captain of San Francisco, and Capt. Ward, who went down with the Rio de Janeiro, have indicated, through Capt. Plummer's daughter, Mme. E. Young, a prominent spiritual medium of San Francisco, the spot where the wreck of that vessel may be found, in 25 fathoms of water at the entrance of the harbor. Capt. John Ross has undertaken the task of finding this wreck, and for many days during the past two weeks has continued the search, but the tide and the undercurrent is so powerful that he finds it a difficult task. Prof. and Mme. Young claim to have already spent over \$1,000 in the attempt. They say that the wreck is located in almost a direct line from Fort Point to Mile Rock, and have marked upon the map a circle around the spot indicated.

Should this effort prove successful, and they should locate the wreck which has puzzled the most knowing ones, in this locality, it will be a convincing argument that the denizens of the spirit-world not only know what is going on in the material world, but that they can communicate the same to those in the physical body, and we hope their efforts will prove successful.

**Progression** is growing knowledge, while its opposite, non-progress, is death or cessation of life. To illustrate the point that no progressive soul can stand still, crystallize and become the quintessence of knowledge, the initial number of *Agreement*, published by Frank T. Allen, gives the following very potent argument:

There was a time when material scientists believed that the zero point on our ordinary thermometers was the point of absolute cold. Then they found that there was a greater measure or depth which they designated as so many degrees below zero, but they still believed there was a limit beyond which cold could not become colder. When liquid air was produced, the boundary of absolute cold took a plunge of couple of hundred degrees. "Now surely we have the point of absolute cold," exclaimed the material scientist. But liquid oxygen was yet to be discovered at a still lower temperature, and an article in the New York *Herald* of Feb. 17, 1901, winds up by asserting that 459 $\frac{1}{4}$  Fahrenheit is the point of absolute zero.

**Don't Forget** the Colonel Hopkins Propaganda Fund. It is doing a good work and should receive encouragement from all those who love the Cause of Spiritualism. It is used in sending out spiritual literature to enlighten those who are hungry for the truth, but are without the means to pay for it.

**Dr. Schlesinger** is astonishing the people of Evansville, Ind., with his mediumistic powers, as we see by the local papers.

## Side-Light in Telepathy.

Harriette E. Wright gives us, in *Mind*, some practical thoughts on Suggestion under the head of "A Side-Light on Telepathy," says *London Light*. She holds that it is "a force used constantly in daily life," and a force that may cure or kill. Low down, it is unconscious and undirected influence; but, "in its highest reaches," it "depends chiefly upon development, environment and concentration," and the power to draw help from the myriad vibrations of earth and sky. But the emphasis is laid upon Telepathy on the lower planes, "interwoven in the warp and woof of our everyday life." The following may be somewhat overdrawn, but there is truth in it:

"Our thoughts have a definite effect, for good or ill, not only on those with whom we are in daily intercourse, but on those who come anywhere within their radius. Thoughts of pessimists—who has not felt their depressing influence? Thoughts generated under the influence of either envy or jealousy are poisonous. The choking, dazing sensation produced by them is a physical pain; while thoughts of peace and good-will are as white-winged angels. The heart expands under their genial influence; the ear is quickened to all sweet sounds; the dumb brute that waits to do our bidding recognizes them and raises his head in gratitude for their kindly presence.

"So strong and permeating is a telepathic action that, let a person enter a room where others have been thinking, and their thoughts will be fully known to the person that is developed, and sensed even by the novice. Try, you business men and women, giving kindly thoughts; those who serve you will gladden under the influence and give you better work. Try it, you artists! Your colors will have a brighter glow, and your music will vibrate further than you can now conceive. To every man, woman and child is given this power. It rests with each individual when it will be developed into telepathic manifestation."

**A New Temple** is to be built in Philadelphia, Pa., for the Spiritualists. It will be located in the heart of the city. The First Association of Spiritualists, the oldest one on the American continent, has decided to erect this Temple, having had several bequests for this object, one of them amounting to \$25,000. The anniversary services this year were held by this Association amid considerable enthusiasm. Medals were made and distributed, having on the one side the bust of Andrew Jackson Davis and on the other the home of the Fox sisters. We hope that the Temple will be completed within a reasonable time.

**El Gasedil** is a journal devoted to the propagation of the universal language, Volapük. Published monthly by F. Graeme Davis, Vermilion, South Dakota. Subscription, 10c a year. The object of Volapük is to furnish a language easily learned and capable of expressing all kinds of ideas with clearness and precision, for the social, commercial and intellectual intercourse of mankind, not to displace any existing languages. Sample copy free.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**THE PENTECOST**, or The New Heaven and the New Earth. Address before the National Association of Spiritualists, held in Cleveland, Ohio, October, 1900, by J. M. Peebles, M. D., A. M., Battle Creek, Mich. Price, 10c. For sale at this office.

The following paragraph will show the scope of the author's argument on the objects and aims of Spiritualism: "In its infinite reach, Spiritualism means this hour and its duties. It means this day, and the rightly making the most of it. It means the to-morrow, a future life—eternity. It means the overshadowing potency of the liberalizing movements that gladden humanity—toleration, brotherhood, temperance, anti-capital punishment, women's suffrage, co-operation, international peace, and other redemptive movements of the last half century."

**THE LADY OF NATIONS**, by Richard H. McCartney. Price, 50c. Chicago, Ill.: Fleming H. Revell Co., 63 Washington St.

This is a volume of poetry containing 114 pages, and presents the millenium theory of the establishment of the literal kingdom of Christ on earth during the thousand years to come. Mr. McCartney is the author of *Waiting for the Kingdom*, *The Coming of the King*, etc. To those leaning to that line of thought, the present volume will doubtless be interesting.

**Mind** for April, "the leading exponent of the New Thought," contains the following thoughtful articles: *Training of Thought as a Life Force*, by Rev. R. Heber Newton; *Our Safety in Thought and Action*, by Alwyn M. Thurber; *Mental Influences*, by Chas. Brodie Patterson; *What is Truth?* by J. A. Plummer, etc. Alliance Pub. Co., Life Building, New York. 20c.

**The American Anti-Vaccination League** (E. C. Townsend, Secretary, 19 Broadway, New York) announces that there will be an exhibit of anti-vaccination literature at the Pan-American Exposition to be held at Buffalo from May 1 to Nov. 1, which literature will consist not only of various printed matter, but "charts, diagrams, engravings, etc., illustrative of the evils of vaccination" and showing the progress made toward its elimination. Contributions, to be sent to the Secretary as above, are asked for to meet necessary expenses, and amounts so received will be acknowledged in *Vaccination*, a monthly journal published in Terre Haute, Ind.

**"The Divine Logos, or Christ Age,"** a Twentieth Century poem, by Evangelus Taylor, Santa Barbara, Calif. This is a poem (blank verse) in three parts, written by Mr. M. E. Taylor, who is now over 80 years old and has spent a lifetime endeavoring to show how the lives of men may be made brighter and happier in the practice of the virtues of our physical existence, and is dedicated to all those who are looking for the happiness and comfort of humanity.



## Anniversary Celebrations.

**Oakland.**—The anniversary of Modern Spiritualism was again celebrated on Wednesday evening, April 3, at Dr. Sol Palinbaum's, 856½ Isabella St. The doctor was at his best, and with the assistance of his inestimable wife entertained their guests royally. The seance room was beautifully decorated with flowers. Mr. Van Luvén was chairman for the evening, and with a few words of welcome made all feel at home. Mrs. R. S. Lillie made a few remarks, after which her guides gave an impromptu poem from a subject suggested by the audience. Mrs. Gillespie spoke regarding the origin through the mediumship of children, and advised the establishment of Lyceums. Dr. Palinbaum, being entranced, said that we need not die to reach heaven, but that each one can secure it here.

Mrs. Drake made a few remarks, closing with an original poetic tribute to Thos. Paine. Mr. Preston, Dr. Barker, Mrs. Brush, Mrs. Smith and Mrs. Jennie Robinson spoke briefly. President Norton of the State Association exhorted every one to smile because all nature smiles. He thought all Spiritualists smile because they have nothing to dread. The various short speeches were interspersed with recitations and songs by the following: Dr. Reynolds, Mrs. Newman, Mrs. Greer, Ray Hawtrey, Misses Annie Anderson, Effie Hawtrey, Verna and Florence Van Luvén and Mrs. Brush.

The exercises were closed by Mrs. Gillespie, after which a magical change took place. The seance room was almost instantly changed into a large dining-room. Coffee, cake and ice cream were served to about 75 persons.

Mrs. M. E. VAN LUVÉN.

## San Bernardino Anniversary.

The Spiritualist Society held anniversary services in Liberal Hall (owned by the society) Sunday, March 31, 1901. There was a large attendance and the proceedings were unusually interesting. A basket lunch was served in connection with the all-day exercises. The president said that nothing so important in the history of humanity had happened as the advent of Modern Spiritualism. Ancient Spiritualism was confined to the few and was given to the masses clothed in symbols and with authority, but Modern Spiritualism came to all, presenting facts for their acceptance.

Miss Maggie Potter, a Riverside medium, gave psychometric readings. There was also a musical and literary entertainment given mostly by the young people. The president said it was fitting that the young should take part in the anniversary exercises, seeing that Spiritualism had been given to the world through the mediumship of two little girls.

Col. J. L. Dryden, the regular speaker, closed the day's proceedings by a fine address, which was characterized in the words of Solomon as, "A word fitly spoken is like apples of gold in baskets of silver."

JAMES BOYD.

**San Jose.**—The Spiritual Union held services, both morning and evening, on Sunday, March 31. After the opening song and invocation, Mrs. Geo. Roberts described and gave the interpretation of a beautiful and instructive clairvoyant vision which had been given her. Mrs. Annie Gillespie, who gave the morning address, used the vision as her text. In earnest and eloquent words she urged her hearers to keep in close touch with the spirit-world, and to be faithful to the trust placed in their keeping.

The evening program was as follows: Song, by the audience; vocal solo, Mr. Miller; invocation, Mrs. Lyness; duet, "Just Inside the Gates of Gold," Mrs. Hambly and Miss Lyness; opening address, "A Tribute to the Arisen Workers," Mrs. E. B. Marcen; vocal solo, Miss Annie Thole; anniversary address, "Let Your Spiritualism be from the Heart," Mrs. L. D. Lyness; duet, "Speed Away," Miss Lyness and Mr. Miller; closing song; benediction, Mrs. Marcen. And another year's work of the Union was garnered.

Com.

**Los Angeles.**—The fifty-third anniversary was celebrated in Harmonial Hall, the Truth-seekers uniting with the Harmonials for a grand rally. The best of harmony prevailed and speakers and musicians did credit to the Cause.

A large audience assembled in Lincoln Hall, 130½ So. Spring St., in the evening of March 30 to dedicate the new hall and for a social time, under the leadership of Johnny Briggs.

The Truth-Seekers' Society may well be proud of its leader and the new president, Mrs. Curry.

Mrs. F. A. LOGAN.  
1011 Mignonette St., Los Angeles.

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## Board of Directors' Meeting.

An adjourned meeting of the California State Spiritualists' Association was held at the headquarters, 3324 17th St., on Saturday evening, April 6, all the members being present except Directors Mrs. Ella York and Mr. Frank Parker. After the usual routine of business, Certificates of Ordination were issued to Dr. George E. Chesbro and Mrs. Maud Chesbro, and a Certificate of Endorsement and Protection issued to Mrs. Edith E. E. Nickless, all of Los Angeles, Cal. A new executive committee was formed, composed of Pres. Norton, Sec. Jones and Director Dr. H. M. Barker. This committee is authorized to take necessary steps towards establishing headquarters in this city for the State Association.

In this connection I desire to say that several of the auxiliary societies have failed to send the semi-annual per capita dues and list of officers and members, as required by the action of the last convention. Please send at once.

W. T. JONES, Sec.

## Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. Los Angeles, Cal.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m., Tues., Thurs. and Sun. eves.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

Mrs. Mena Francis, Spiritual Medium (Independent Slate Writing) 118 Haight St. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Tues., Thurs. Hours, 1 to 5, except Wed. & Sat.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

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On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Dr. G. W. Carpender has removed to 1422 Post St., San Francisco, between Gough and Octavia Sts.

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Inscribed upon its banners that all might see  
Where'er its folds unrolled or were unfurled,  
Immortal life, through an eternity,  
For every human soul, however small or fine,  
Was echoed in majestic rhythm in prose or rhyme,  
And touched the heart with music all sublime,  
Where'er the ear was tuned to melody so divine.  
Its soulful lays were most delightfully sweet,  
Like some Eolian harp with rhapsodies afar,  
As tho' the angels in full chorus so complete,  
There seemed no discord or even the slightest jar.  
And hearts were touched as by an angel hand,  
Until all nature smiled in every happy land  
With joyous strains of sympathy the few can understand—  
The grandeur and sublimity of an angel band,  
So closely breathing words of sympathy and love,  
Uniting all humanity in one fraternal whole,  
Where all may gather from supernal realms above  
Truths to enlarge the mind and solace for the soul.  
Then let us all rejoice in this, our Jubilee,  
That those who groped in darkness henceforth are free  
From creeds and cramping dogmas, yes, and bigotry.  
Then let the Tocsin sing: "Immortal victory!" MRS. F. A. LOGAN.



The Editor is not responsible for the opinions of correspondents.

## Transition of Meda Hoskins.

My sister, Meda, left the physical form, after saying good-bye to us all, on March 28, at 11 p.m. She suffered very much and required much care. This item is from the Los Angeles Herald concerning the funeral: MRS. E. PADDOCK.

### NO SOMBER FUNERAL MOURNING.

A very novel funeral ceremony was performed at the Dexter Sampson Co.'s undertaking parlors last Saturday afternoon over the remains of Miss Meda Hoskins, who died a few days ago.

The odd feature of the obsequies lies in the fact that no evidences of conventional mourning were present. The handsome casket was covered with pure white velvet. The top was strewn with calla lilies and other white flowers, which were also banked entirely around the coffin, and its sides festooned with smilax, giving to the whole an appearance of an immense floral piece. The pallbearers, as well as relatives of the deceased, were clad in ordinary street costume, instead of the usual somber black, and the grim depression that generally pervades such functions was entirely eliminated.

The family and friends of the young woman are Spiritualists, and, in accordance with their belief, that death is but transition to another sphere, whose spirit forms are able to communicate with those dearest to them on earth, they treat the matter merely as a fond farewell to one who will return, instead of indulging in protracted grief.

The funeral address was by Mrs. Nickless, who officiates at Harmonial Hall, and music was rendered by members of the choir. Several poems, appropriate to the occasion, were read. The burial took place at Rosedale cemetery.

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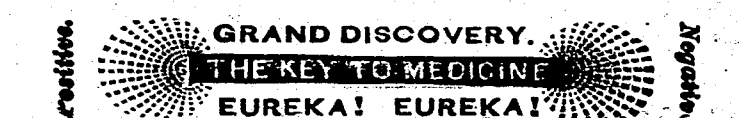
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the Elevator.

**The Children's Progressive Lyceum** had as a visitor on March 31 Brother Johnson of San Jose, who made a few pleasing remarks. On April 14 we hold our memorial service for the faithful ones—young and old—who have gone up higher. Please bring flowers. On Friday, April 12, we hold our next social dance at 305 Larkin St.—Occidental Hall. Take elevator.

C. H. WADSWORTH.

**The Mediums' Meeting** at Loring Hall, Oakland, was largely attended on Wednesday evening, April 3. In addition to the regular mediums—Mrs. Cowell, Mrs. Stewart and Mrs. Smith—Mrs. Boies of Salt Lake City made her first appearance before an Oakland audience. These meetings will continue indefinitely.

**The Annual Election** of officers and directors for the San Jose Spiritual Union resulted as follows: President, C. Graessle; vice-president, Jos. Murray; secretary, W. D. J. Hambly; treasurer, L. W. Dexter; directors—J. Becker, Wm. Vinter and W. A. Fipps.

**Mme. Young** held her usual Sunday evening test meeting, and after an interesting lecture by Mrs. Sarah Seal, she read articles psychometrically for the audience to their entire satisfaction. Professors Richard Young and Bothwell-Browne furnished excellent music.

**Whitney Hall** at 1164 O'Farrell St., San Francisco, was filled with interested inquirers last Sunday evening, who came with questions to be answered and longings for messages from the spirit-world, through the mediumship of Mrs. Whitney.

**Edward K. Earle**, the slate-writing medium, has returned from Los Angeles, and gave a seance last Sunday evening at 909 Market St., San Francisco.

**The Union Spiritual Society** of Oakland held an anniversary celebration last Sunday at Fraternal Hall, both afternoon and evening. The hall was filled in the afternoon, and in the evening could not contain all of those who wished to obtain admission. The floral decorations were very fine and artistically arranged. Mrs. Cowell presided.

The following was the program: Instrumental music; singing by the audience; anniversary greeting, Mr. M. S. Norton; spirit messages, Mr. Swan; solo, Mrs. Knott; address, Mrs. R. S. Lillie; messages, Mrs. C. J. Meyer; address, Thomas G. Newman; spirit messages, Mrs. Cowell.

A basket of flowers, beautifully arranged, was presented to the president, Mr. J. W. Preston, for his faithful labors during the past year. Mrs. Loomis, an aged medium and lecturer, was present, and being in poor health, was welcomed and presented with a bouquet of flowers by the president, Mrs. Cowell.

The evening program was as follows: Instrumental music; address, Mrs. Anna L. Gillespie; messages, Dr. Max Muehlenbruch; address, Dr. H. W. Anderson; messages, Mrs. Smith; song, Mr. W. T. Jones; messages, Mrs. C. Stewart; song, "Coming of the King," by Mr. Manchester; messages, Mrs. Cowell.

**The Fosters** celebrated the 53rd anniversary of Modern Spiritualism last Sunday afternoon and evening at Occidental Hall, 305 Larkin St., San Francisco. In the evening Chas. Anderson (the boy orator) gave a very interesting address. Mr. Joseph Regensburger rendered a very pleasant zither solo, which brought out an encore. The Hawaiian quartet rendered some very excellent music. Mrs. Foster gave messages from the spirit-world, which were instantly recognized. Mr. Foster took a spirit picture of the denizens of the spirit-world who were near their friends, and then there were physical manifestations—the materializing of many hands, while he was handcuffed and his head and face in full view of the audience under full gas-light. A large number of slates nailed together were passed into the cabinet, and returned at the rate of two or three a minute and were said to contain writing, though, of course, that remains to be seen upon examination, after taking the slates home and prying them apart. The meeting was full of interest and well attended.

**Mrs. Eberhardt** gave some convincing tests to her audience last Sunday evening at 3250 22nd St.

**20 Eddy St.**—The subject for discussion last Sunday afternoon was "Courage." The subject was a good one and much interest was manifested. Mr. Alfred Luce presided and Miss Freddie Lee furnished the music. The attendance was good.

**Election.**—The Ladies' Aid Society held an election on Wednesday, April 3, with the following result: Mrs. B. F. Small, president; Mrs. E. W. Briggs, vice-president; Mrs. Annie E. Wadsworth, secretary; Mrs. H. E. Morrelle, treasurer; Mrs. T. Johnson, custodian; the board of directors were: Mrs. Jolly-Dygart, Mrs. Nettie Riley, Mrs. Sarah Kelley and Mrs. A. C. Foulsham. The receipts for the six months were \$226.22 and the amount paid out for expenses and charitable work was \$170.80. Meeting adjourned to meet April 10 at the residence of Mrs. Wadsworth, 293 Jersey St. **MRS. A. E. WADSWORTH, Sec.**

**The Ladies' Aid Society** held a very successful masquerade party on Friday evening, March 29. Miss Rene Olsen was very comical as Sis Hopkins. Miss Stella Riley took the character of a Spanish cavalier very nicely. Miss Lottie Brokoff was well disguised as the Daughter of the Regiment. Miss Jones personated the Flower Girl. Miss Gertie Grant put on airs as a swell cake walk dade. Miss Alice Taylor was a Spanish girl. Miss Lottie Condo was a very busy maid. Miss Leonore Jacoby looked nicely in a Geo. Washington suit. Mr. Dawson took the part of baker. Tom Johnson was attired in a moustache—and a mask. Some gentlemen from the Mission, whose names we failed to learn, represented the colored population. There were many others too numerous to mention.

It has been also decided that the proceeds of the regular entertainment for the month of April, occurring on the 26th, will be devoted to the National Spiritualists' Association, as required by the State Constitution, and it is hoped that there will be a large attendance.

**"Orthodoxy and Mental Science"** was the subject of Prof. Knox's lecture last Sunday eve. at Golden Gate Hall.

**At Friendship Hall**, 335 McAllister St., Mrs. C. J. Meyer held her usual test meeting last Sunday evening.

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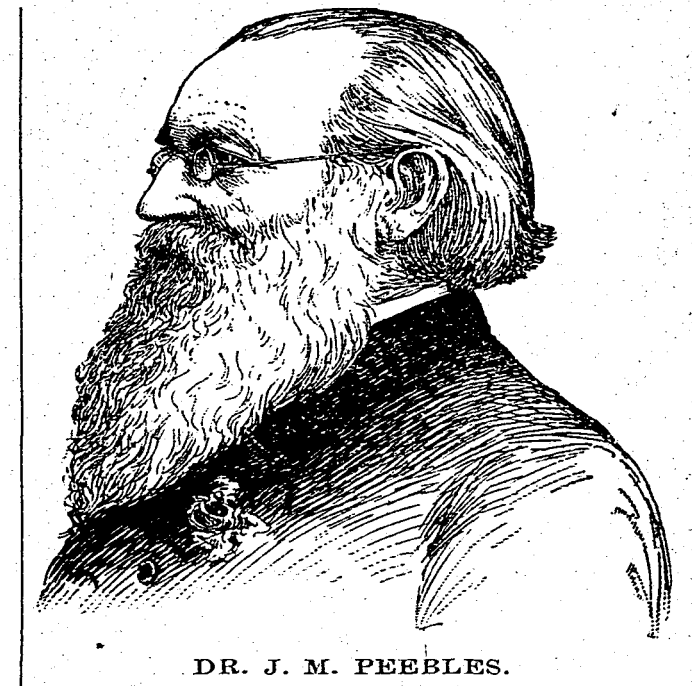
**Transition.**—On April 3 the body of little four-year-old Bryon Case was laid to rest in a beautiful spot in Cypress Lawn. Mrs. Emma Wadsworth Foster officiated. Many sympathizing friends were present, and the beautiful flowers told what a favorite the little child was. As the body of little Bryon Case lay in its casket, the face showed no trace of suffering and the eyes were closed as though in sleep. Mrs. Foster spoke at the residence of the child's parents, Mr. and Mrs. Addison Case, 419 Linden Ave. At the grave she said in part: "Oh, angel of death, forever bright and irresistible, to Thee we commend the spirit of this little child. Take it to the realms of eternal day, and guard it safe from the storms and trials of material life. As we give this little body to the embrace of Mother Earth, we can only say to the physical body: Ashes to ashes and dust to dust. The spirit lives forever, resplendent in beauty, indestructible where the lips of our loved ones do not turn to dust or their eyes to ashes. Not in the grave must we seek our dead. Oh, spirit of Light and Wisdom, bring comfort and heal the sad hearts that mourn."

**Miss Meda Hoskins**, of Los Angeles, Cal., passed to her spirit home on Thursday, March 28, at 11 p. m., from the effects of heart trouble. She was a sweet, womanly, good medium, being universally loved by those who knew her. Many beautiful floral tributes from kind and loving friends covered and surrounded the white and beautiful coffin, inside of which held the mortal remains of Meda Hoskins clothed in white, emblem of her spotless purity. Such worth and mediumship should be more appreciated. **MRS. MAUD CHESBRO.**

**A Pleasant Event** was the meeting of friends of Mr. John M. Mathews Friday evening, April 5, at the residence of Mr. Milton Morse on 11th Ave. There were present: Mr. and Miss Williams, Mr. and Mrs. Cramer, Mr. John H. Bock of Kansas, Mrs. and Miss Severance, Mrs. M. E. and Miss Avis Morris, Misses Josie and Libbie Hill, Wm. E. Coleman, Wm. Rider, Wm. T. Jones, Mrs. Hohfeld, Clarence Hohfeld, C. H. Wadsworth, Miss Alice Druhan, Dr. Schultz and wife, Mrs. Mary Irvin, Mr. M. E. Morse, Mr. Milton Morse and wife, Misses Vernie, Jennie and Zola Morse. Regrets were sent by some, and many were kept away by the rain. There was vocal and instrumental music, recitations, readings, reminiscences of the old Lyceum and First Spiritual Union Society of 20 odd years ago, which were very interesting. Mrs. Williams had Mr. and Mrs. Mathews as roomers when they were first married. The Morse family have a happy faculty of making every one feel at ease in their pleasant home, and after refreshments and a very pleasant evening the company dispersed at about half-past 11, feeling that the reunion of old friends was good to remember. **C. H. WADSWORTH.**

**The Fosters** have moved from 209 Taylor St. to 1423 Market St., between Tenth and Eleventh Sts., San Francisco.

**Mediums' Protective Association.**—The social meeting of members for April will be omitted, and the Board of Directors will meet in regular session on Saturday evening, April 13, at the residence of Mrs. Jennie Robinson, 1646 Market St. The annual election of officers will be held on May 11, of which due notice will be given. **M. S. NORTON, Sec. pro. tem.**



DR. J. M. PEEBLES.



EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 20, 1901.

1429 Market-st. No. 16.  
Between 10 & 11th-Sts.

## UNDER THE DEAD LEAVES.

Under the dead leaves lie the buds of Spring,  
With a beauty forever untold;  
Out of the snows of the drear December  
The beautiful May shall unfold.

Under the dead leaves of the fast fleeting youth  
Lie the hopes of our manhood's prime;  
Out of the sorrows of Life's drear December  
The radiance of Heaven shall shine.

Out of the hopes that ne'er were fulfilled,  
Grows a strength naught else could give;  
Life's sunshine and storm together  
To teach us more truly to live.

And who shall say of this or of that,  
It pointed most surely the way?  
And who shall say if sunshine or storm  
Added most to brighten the day?

FLORENCE SHAW KELLOGG.  
Fay, Kansas.

## BORDERLAND

### Talks with the Spirits.

Henry B. Allen came to Bay City, Mich., some years ago on Jan. 1. Twelve of us met him in a private house and had a good seance. I will not go into detail of each, but will condense seven into one, and give some of the most prominent features.

On Jan. 7 we formed a developing circle, after which we sat in darkness around a table with clasped hands, for manifestations. All had good demonstrations of spirit presence and power, and some in a special manner were almost constantly manipulated. It was one of the best circles I ever attended. Hands and arms were materialized and tangibly pressed us about the head. Our hair and whiskers were stroked and gently drawn on. Voices were very audible and lights were seen by all. As soon as I took my seat beside the medium, an audible spirit voice said: "It will take a year to develop you, but you have many spirit friends around you—a strong band—for some purpose; I am unable now to tell what. Your phase of mediumship is impressional." P. HOLLAND.

Different spirits came to us. One purporting to be Wm. Denton said to me, "God bless you," while my eyes and forehead were pressed hard, and I was stroked about head, face and body. Then we heard a sound on the edge of the table. Someone remarked: "That sounds as if someone was sharpening a knife." The next move, I felt a hand moving over my face and wandered down to my throat, feeling around. I began to feel a little skittish, but summoning grit

and the fact that I never knew of any violence in our circles, I kept quiet. Then I felt something like a knife (I had not been shaved for some 30 years); it rested a moment on the upper edge of my whiskers and then began scraping away as if shaving. "Why," said I, "they are shaving me!" In a few moments I felt fingers place something against my lips. I parted my teeth and they put it between them. I did not want to release my hold on the medium, so it stayed there, but only for a short time. Then the spirit took hold of it and I let go. They pushed it down in my vest pocket for me to take home as a souvenir of their power to manifest.

A full form materialized between two of the sitters which they could feel and we could see and hear. The dark seance ended, I pulled from my pocket the spirit souvenir and held it up for inspection. Mr. Allen said: "It's black walnut. Why, it's a piece of the dulcimer." And so it was—over 4 inches long, over one-quarter of an inch wide, and about one-sixteenth of an inch thick. We looked at the dulcimer, and there it had been taken off of

hands and arms were shown above the quilt at Courtwright's side. They seized the guitar, raised it up and took it behind the screen, then threw it over in front. They then lifted the dulcimer (and it was heavy) which was on a chair behind Courtwright and put it on the floor, and pushed the chair over the screen into the circle, then pulled the chairs from under Mr. A— and Mr. C— and let them down on the floor.

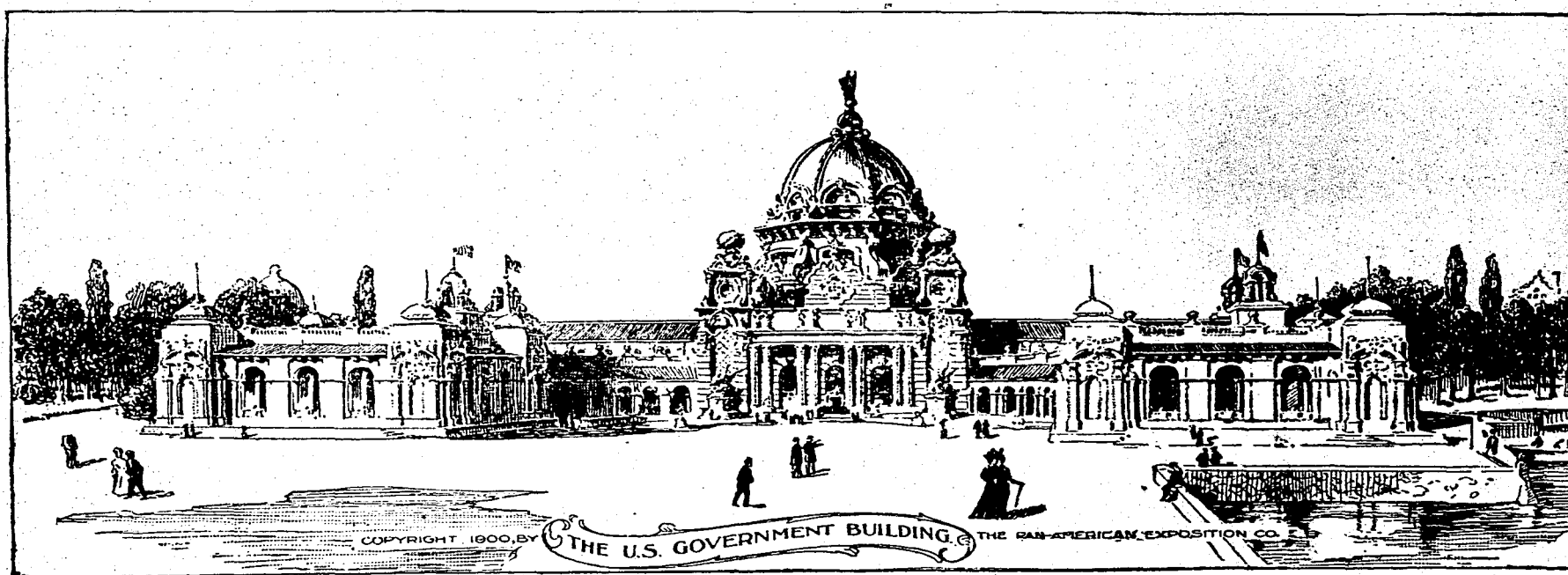
Each evening during the dark circle my watch was taken from my pocket, wound and returned. They (the spirits) took cloves from my pocket, put one in my mouth, and then I heard a sitter say: "Why, someone has put a clove in my mouth," etc. There were from 10 to 12 attended these circles and at the farewell seance there were 22—some strangers who were surprised and delighted. At every circle we got independent writing. We made good progress in development. Our clairvoyants saw the spirits going around to each one, seemingly trying to discover the best means for their development.

For several years after the first sitting in circles I never could feel

ing from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote: "Isidora, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years."

On re-entering the room, the three gentlemen were questioned to ascertain if either of these names or dates was in the thoughts of any one of the three, so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentlemen exclaimed: "Isadora is my mother, and all the statements she has made are exactly true."

The medium's hand was next controlled to draw a portrait of the lady, whom he had never seen, and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonder-



Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.

the corner, and although they had not cut a hair on my face, the dulcimer had all the appearance of a knife having been inserted in the corner and a piece shaved off.

Mr. Allen then proposed to have a light seance. We all readily consented. Two chairs were placed near one side of the room and a quilt thrown over them to form a screen or cabinet. Mr. Allen and Mr. Courtwright sat in them, so placed that the medium could not move without Mr. Courtwright knowing it. A quilt was thrown partially over them. The rest of us formed a semicircle in front. The guitar was laid up on C's right side or shoulder, and Allen sitting at his left side. Soon materialized

that I had any mediumship; but the spirits all agreed that I possessed the impressional phase and would develop it. R. B. DICKIE.  
Roseville, Cal.

### A Spanish Medium.

Recently an offer was made by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits, when three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffer-

fully correct that the medical man declared his powers of diagnosis were remarkable; and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.—*The Two Worlds.*

### Letter to a Spirit.

DEAR HENRY:

It is almost 14 years ago that you passed from this life, and they laid away what was mortal of you, with a rosebud I had sent you pressed in your cold, still hand. I had sent you four rosebuds, three of them opened. The last earthly thing that your mortal eyes beheld was one of the opening roses; the



unopened bud was placed in your hand and buried with you—has it ever opened? Had you stayed here and had I gone the way you went, what would have been the change?

Of course, you know what has happened to your family—they are all with you now; and the old house where we played so many happy hours together is burned to the ground—you must know all that—but do you know what has happened to me and mine?

It matters little, after all, whether you know or not of my mere earthly estate, my fortune, good or bad; my wealth or my poverty; but do you know of my soul experiences—my inner life, the change, the development, the action and reaction of my varied experiences? And do you from your vantage sphere of life know, even in part, what it all means? What is the inexpressible something that always eludes me—am I approaching it or not?

In your higher sphere of life and action do you attain development as we do here, by experiences, oftentimes painful and hard to endure? Are we in our different spheres approaching the same desideration? Have you lost or gained by death—have I lost by living when—when I would rather have died? Truly, I have played my part on the stage of this life with force and determination, and I have therefore no regrets, but what does it mean and what does it all amount to in attaining the final end? Some talk of attaining eternal peace, others of gaining the sum of all knowledge. Now, in this life, too often the gaining of knowledge means the sacrifice of peace and quiet—yet I would gain the sum of all knowledge, even if it meant the sacrifice of all peace. Can you tell me whether the ends of these two desiderata are finally the same thing or opposite things?

I remember you so well; do you remember me and think of me as I often think of you? And if you have thoughts and experiences in any way parallel to mine, can you tell me what they are?

I write you, as you are still living. Can you, through some medium, answer these questions, making yourself known to me, and answer this letter, as we talked over such things 20 years ago?

Your old schoolmate, C.

### Spiritualism in Past Ages.

J. M. PEEBLES, M. D.

The segment implies a circle; counterfeits indicate a genuine. Frauds are no more a part of Spiritualism than harsh, discordant noises are music; than spurious bank-bills are finance; or than pitch-dark, commercial spiritism is real Spiritualism. It is only the most valuable things that are counterfeited. No scholarly investigator would confound office with official, idea and ideal; then why spirit and spiritual; spiritism and Spiritualism? Suffixes, including al, are potent in meaning. A spiritual, or cultured, spiritually-minded man, is vastly more than a spirit man. Though the French, according to the genius of their language, use the word "spiritism," they are not authorized to define and fix meanings to English words. While there are multi-millions of spiritists in China, India, Europe, Australia and this country, there are but comparatively few devoted Spiritualists living the true, spirit-

ualistic life of altruism. Spiritualism must not be confounded with spiritism—never!

China is an empire of spiritists. The Confucians, constituting the classical elite, are the ethical Saducees. But the masses are spiritists, holding converse with their invisible ancestors. Tablets of the dead are to be found in every house. When in Canton and other Chinese cities, I frequently saw tripods in by-streets, with circular tops covered with fine white sand, and women grasping in their fingers hawk-bill-shaped bamboo pens, writing in the sand, and one or more standing near copying the messages for preservation. To this same end Dr. Ernest Eitel, M. A., writes in his interesting book, entitled "Feng-Shui":

"While the laws of nature and earth affect the destinies of man, there are to be considered the laws regulating the influence of the spirits of the dead upon the living. Chinamen are accustomed to converse with and worship the spirits of their ancestors, whom they believe to be constantly hovering near. 'My own influencing spirits,' says the Chinese Commentator of the Confucian Analects, 'are the earthly spirits of my progenitors. When I properly worship, these spirits, of my ancestors, are present with me. They hover near the dwellings of their descendants.'"

Life is a progress, a continual unfolding of capacities and powers. The order of life and of nature proceed quietly from age to age. The intuition of continued existence is nearly universal. Logical thinkers cannot look upon any event, even death, as a break in the order and the succession of their existence. Evolution forbids it.

A belief in spirits and communion with them has been a constitutional root-belief of all nations, especially the civilized. The desire springs up spontaneously. The sun may be eclipsed, but it still shines; and so desires and beliefs may be wrong—but men will think, will reason and still believe. No one, however, can rationally believe without evidence; while sufficient evidences compel belief. There is, therefore, no especial merit in belief, and no demerit in unbelief; and yet denials of beliefs and theological creeds have, in the name of Christ, murdered millions.

When the solemn-visaged priest insists that I must believe the Bible as he interprets it—must believe the Athenasian creed—I tell him plainly that I cannot—cannot! It is to me unproven, unreasonable; the evidences are all wanting. Quoting, then, from the text, "He that believeth not shall be damned," and telling me again that I must believe or be damned, my prompt reply is: "Then, sir, I will be damned," preferring to be an upright, conscientious, intelligent man, damned, to a pious, semi-idiotic saint, saved! Theological idiocy horrifies me, and church bigots incite in me a most condescending pity.

Religious beliefs affect conduct. Men grow to be like the devil they fear, or the God they worship. Roman Catholicism makes cringing, cowardly despots; and Calvinism makes rigid, conscienceless tyrants. "If God burns heretics hereafter," reasoned Calvin, "why not, in imitation of God, begin the work now?" and so he prayerfully burned Servetus—burned him for the glory of God. The clergy of to-day do not, dare not, preach

their creeds. To practice them would be criminal.

In one of Henry Ward Beecher's inspired sermons he said that, "Spiritualism strengthens faith in a future life." It does this and more. It gives the knowledge that those, considered dead, exist consciously in a more ethereal sphere of existence, retaining their identity. The research, the trend of the historic past, confirmed this. All races under all skies, from remotest antiquity, semi-civilized or enlightened, had their voices from the silence, their visions, their trances, their apparitions, their oracles and their seers, whom they consulted.

Professor Boscowan, the noted archæologist, says in his "Records of the Monuments": "In dreams and visions, the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them as still existing in some far-distant subterranean abode." He further adds: "The inscriptions as early as 3800 B. C. on the tablets, show belief in ancestral spirits, (nisi) the friends they once knew, traversing the under-world, hailing each newcomer with the cry: 'Didst thou become as weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes.'"

The religious literature of India abounds in communications with gods, devas and pitris—their departed ancestors. The Sanscrit manuscripts, the Vedas and Upanishads, frequently mentioned the Bhutas, Pritas and Pisachas, especially the Pritas, as familiar ancestral spirits with whom they held converse. Adepts clairvoyantly saw them.

In ancient Egypt spiritual phenomena constituted the very foundation of the national religion. The hierophants taught the initiated that the soul was immortal; that during several lives it passed through several zoether zones for the purpose of purification. Hermes taught that the visible was but the picture of the peopled invisible world—that this earth was surrounded by circles of atmospheric ether, and that in these ether regions the souls of the dead lived, descended and guarded mortals.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the spirits of Heaven and the lower elementaries who were in sympathy with them, as often influencing the inhabitants of earth, both for good and for ill.

Thales of Greece, who lived some 600 years before Christ, taught that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the contemporary of Solon, declared that he frequently received divine revelations from the dwellers in the spiritual realms above. Zeno sacredly affirmed that tutelary, or guardian spirits, inspired his speech and directed his actions.

Socrates was constantly attended, as every historian knows, by his demon guide, or spirit, with whom he conversed and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people of his time that the souls of men, when detached from their bodies, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families and cities.

Homer, in the twenty-third book of the Iliad, describes the spirits of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites from the body of his friend that he might the sooner commence his spiritual advancement.

Ulysses is depicted in the eleventh book of the Odyssey as visiting the under-world regions and as conversing with the spirit of Tyresius Elpinor and his own mother, from whom he received most encouraging tidings.

Hesiod, the poet whose verses were so prized by the old Greeks, taught that each person was a potentialized portion of the infinite, all-energizing Soul of the universe. Fully recognizing this truth, he declared that souls were drawn earthward from the higher regions by their desires, and at certain times they advised and guided their friends.

Plutarch informs us that those who aspire to be brought into sympathetic communion with the heavenly intelligences of the shadow-land were expected to renounce the follies of the world and to practice self-denial and virtue.

Cicero tells us that the mysteries which were symbolically allied to the spirits of the invisible realms, enkindled and inspired a knowledge of the future life.

Pythagoras, who visited India, Persia and Egypt, was one of the greatest mediums of antiquity. His psychic gifts were attested by such writers as Claudius Aelian, Porphyry of Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist.

Plato, the favorite of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits that did his great teacher. "Each human being," he said, "has a particular spirit with him to be his guiding genius during his mortal life, and at death he accompanies the enfranchised one to the elysian fields of immortality."

The Old and New Testaments, the Apocrypha and the Talmudic writings of the Rabbis, all abound more or less in angel ministries, spirit communications, visions and apparitions of the dead.

Vespasian, the Roman emperor, was endowed with remarkable mediumistic gifts. In Alexandria he restored a paralytic by a single touch. He prophesied, and clairvoyantly saw Basilides when far away. Both Seutonius and Strabo confirm these accounts.

Apollonius of Tyana was marvelously endowed with spiritual gifts. Philostratus informs us that he invoked spirits, and worked wonders and believed himself to be divinely guided by the spirits and the gods of the unseen world.

Polycarp, when arraigned under the reign of Marcus Aurelius, saw in a vision his pillow on fire, and exclaimed: "I shall be burned alive." This proved true. And while in the agonies he saw ministering spirits and attending angels.

Porphyry, the Phoenician disciple of Plotinus, assured the people of his time, "That God and angels are our true fathers \* \* and we should invoke the presence of the good gods and repel the power of evil spirits."

Torquato Tasso, the inspired poet, had strange manifestations in his library. He declared that a heavenly spirit came to him, and with him he held long discourses. He assured Manso, his friend, that this spirit was just as real as Manso himself.

Joan D'Arc, the shepherd girl of



Domremy, had visions, saw angels and, spirit-guided, accomplished her mission in saving France. Schiller and Southey both honored her in song.

Jacob Boehmen heard spirit voices, and says of himself: "After the gates of the spiritual world were opened to me I was compelled to write on this book." He foretold the day and the hour of his death, and at that very hour he exclaimed: "Now I go home to Paradise!" and he expired.

George Fox, the Quaker, had most wonderful spiritual experiences. He not only saw angelic hosts, but healed the sick by spirit power, and, as he often affirmed, was guided "by the word," and directed by the divine voice.

Mozart, the musical genius, could not at times sleep from hearing the music, "streaming into him" from a heavenly chorus. When a friend was passing through his room in his last sickness, he exclaimed: "Listen; I hear music—sweet music." When he had finished his "Requiem," he said: "Emilie, come hither—my task is done—my 'Requiem' is finished. Sing it." She sang it, and turning from the accompanying instrument saw that her father had left for the shores of immortality.

Beethoven, wrapped in melody, exclaimed: "I prefer to live alone. I well know that ministering angels and spirits of music are nearer to me in my art than many others. I commune with them without dread." Sometimes he would say: "I have had a rapture—I saw a vision." Goethe pronounced him a demon-possessed person, his attending genius continually inspiring him.

The Wesleys, founders of Methodism, had phenomenal knockings and other mysterious sounds in Epworth Parsonage. Curtains were drawn, doors were opened and shut when no mortal was near them. They often heard footsteps and voices from invisible intelligences, and loud rappings while at family prayers.

Ann Lee, the founder of Shakerism, and John Murray, the founder of Universalism, heard voices, had visions and presentiments. They saw angels and the spirits of the dead.

#### New Term Instead of God.

PROF. F. WHITE.

As the term God carries with it the idea of a big man, and as the science of Monism teaches a contrary notion of the Ruling Power in the universe, we have decided to use a more appropriate name, and one which covers the whole ground without any chance for gainsay. The term "God" properly belongs to religion, not science. Dynamics "treats of the action of forces producing motion in bodies"; hence, that which causes the motion in bodies is the ruling power in all things.

When talking with Mr. J. B. Alexander, author of "The Dynamic Theory," upon the subject, he suggested that the right term to use to express the power which reigns in all things, should be "The Dynamis," which is the English of the Greek Dunamis. The Dynamis stands in its relation to all animal forms and mineral and vegetable formations as the sole cause of their combinations, endowments and evolutions. Every form and formation is one with the Dynamis as regards material, but not as regards power. The forms and formations are subjects of the

Dynamis; the Dynamis is the absolute ruler in all. In other words, the Dynamis is universal, potential matter, the great womb out of which all things are born, the parent of all forms and conditions, the author of all births, careers and destinies.

We take away the diminutive personal God, and we put the great Dynamis in his place. We take away the careless God of superstition, who, as it is inferred by the Scriptures, stood idly by and let his children be tempted over what they were able to bear, and so brought sin and misery upon them, and we put the great Dynamis in his place, which has never left its offsprings a moment in jeopardy, but is freely and justly working out their deliverance from sin and misery in its own way by gradual evolution.—*Adept for May.*

Minneapolis, Minn.

#### Before Communion.

H. W. DRESSER.

If we could see as those exalted souls regard us who have attained the greater heights of the spiritual world, we should doubtless learn that a wealth of wisdom, a world of peace, and a great heart of love, await us; but we are too active to receive.

Peace, be still! Let all problems go. Let anxiety cease. Be not so eager. Be trustful, restful, contemplative, gradually passing beyond all that troubles the heart and disturbs the mind to that abode where the soul feels its oneness with eternity, looking before and after as if time were naught. Become centered there. Live and breathe in that purer region. Open the entire being in the attitude of assimilative listening.

Our souls are bathed in a spiritual atmosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, here, in this living present—we dwell in the spiritual world. There is a realm in which the Spirit is directly manifested, without the media to which we are accustomed in the flesh. There is also in us a faculty by the exercise of which we may draw power from thence. It is the function of this faculty to open, as the petals and leaves of a plant open.—*Occult Review.*

#### The Faith of Jesus.

J. P. COOKE.

By his faith I do not mean simply the tenacity of his purpose, either for the glory of the truth or his desire to bless humanity by saving them from priestly errors and darkness. I mean rather the cosmic scheme of Being as he conceived it—how the universe is held and governed and the relation of human beings to the great central power which controls.

In his childhood he was taught by his spirit control, "Leiah," (who had once been king of Arabia, and who was the founder of Free Masonry on this planet); that man was the highest and noblest creation thus far evolved through matter, this being effected by the blending of essences from previous creations, the resultant creation being modified by the conditions under which that creative power of the living Light acts.

Matter and mind to him were permanent conditions or existences, and the central power of Light was the conscious creative being. Thus the essences are the

forming principles of the body, but a new individuality is created in the spirit or inner life of the whole. The vibrations, from the inner spiritual sun, become the conscious souls of men—the Angel of Life becoming dual in the male and female—positive and negative—in the condition of matter.

Jesus views the angels as the honored graduates of the great cosmic college of life—those whose work, for humanity and the glory of the truth, has been approved and honored. Their "medal" is the halo of living Light with which they are decorated.

He views the angels as the natural teachers of the children of earth. Who should teach them but those who have learned the truth and wish to bless and lead humanity into truth, and into the mental health and strength that comes with knowledge? Humanity he looks upon as the rank and file of the scholars in that great academy that we call the "world," each pursuing his "favorite phantom," some scholars using life to grow in wisdom and good deeds, some destined by their own neglect to sink down in the mire of matter, falling back for purification, since they require the discipline of sorrow to temper their hearts to the service of humanity. The real mission of aspirational Spiritualists is to establish the kingdom of knowledge and truth upon the earth, to free souls from the delusions of priestcraft and darkness.

#### State Organization.

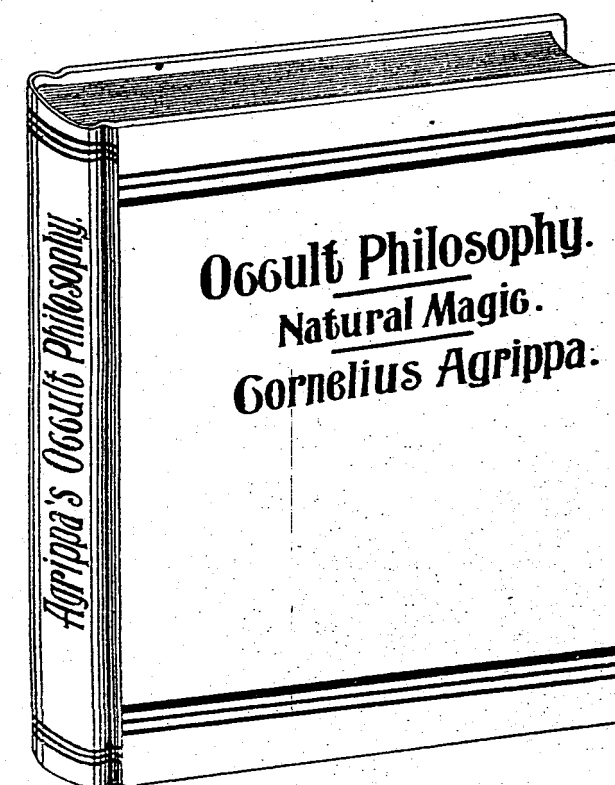
The fact that preconceived attacks have been made upon the liberties of the people in no less than 20 States during the present legislative season is proof that State Spiritualist Associations are absolute necessities as aids to the N. S. A. in its good work of protecting the people from all kinds of injustice. We are pleased to note that the Spiritualists of Kansas and Montana are moving in this direction. We wish our brethren in both States a full measure of success, and urge our leaders everywhere to take similar action at the earliest possible moment. Letters from the State of Washington show that an attempt is being made there to stamp out mediumship, and to put Spiritualism under the ban of the law.

This is also true of the State of New York, and similar moves are being made in other States. If these tyrannical measures were applied only to fakirs, frauds and charlatans, no rational Spiritualist would object very seriously to them. But these laws are so framed as to involve some of the noblest and truest men and women in the world, hence are serious menaces to life and liberty. Moreover, they are class legislation of the worst kind, and ought to be defeated in order to avoid being made precedents to even more odious laws. If those Spiritualists who prefer their party to principle, and those who argue that there is no danger, because the "dear spirits" gave Spiritualism to them, could be made to feel the full force of these measures for a number of months, they might be led to do something in defense of the right.—*Banner of Light.*

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

## A Special OFFER.

Desiring that every reader may possess a copy of this very remarkable Book, we make this wonderful offer: We will send the JOURNAL for one year and mail this Book, both for \$3.00, until further notice.

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The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the content.

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The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

THOMAS G. NEWMAN, Editor & Publisher  
Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

[Established in 1865.]

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California State Spiritualists' Association.

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Between 10th and 11th Streets.

THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 20, 1901.

Science is steadily approaching the occult side of nature, where all secrets are revealed, to such as are qualified to receive them, aptly says an exchange. It is wonderful how rapidly the change is being made from the material to the spiritual view.

**Wireless Telephone.**—A French inventor—M. Maiche—is credited with the invention of a system of telephoning, without wires, and experiments proved successful for a thousand yards—over half a mile—and the inventor claims that the communication is in a straight line—not like the Marconi system of wireless telegraphy by a wave current, but by a circuit current, virtually enabling a given spot to be aimed at.

**A Rival State Association** was organized in Illinois, the object of which was to destroy the influence and work of the original body. It was begotten in envy and malice, born fraudulently and expired ignominiously by the decision of the Supreme Court, to which the case had been carried by the legitimate body, which was granted a charter by the National Association some years ago. This is both just and right and should be a warning to all unprincipled malcontents not to conspire against legitimate organizations.

**Condition—not Location.**—There are no material partitions, no separate apartments and no space between the good and the bad in spirit-life, wisely remarks an exchange. Consciousness is all that separates. The different planes of spirit life are thought to be different countries that people are sent to, according to their deserts. The only separateness there is between good and evil, angels and devils, heaven and hell, is in the individual mind.

## Energies of the Universe.

Old ocean's waves are to have their energy "stored" by machinery. The great necessity of our day is to store "energy" which has been going to waste in former years. Gas, electricity and steam have been successfully stored already, and now we are on the eve of finding a way to store the "energy," for use as it is needed, of the Ocean, the Air, and even the Sun itself. The waves of the ocean, the currents of the air and the rays of the sun must all be made to subserve the uses of man, and furnish him, in the most inexpensive way, the "power" to drive machinery and thus to do away with the exhaustive labor of physical man, which prevents him from the much-to-be-deserved development of mental powers.

As soon as the burdens can be lifted from his shoulders, which compel him to use all his energy to provide for the necessities of himself and family, he will be able to soar aloft, expand his mentality and progress upward in the scale of being, and hence we welcome every step leading to this desired condition.

The San Francisco *Examiner* contained the following item concerning the storage of old ocean's waves:

After many vicissitudes and at the risk of his life, Mr. Newell, well known among literary folk of San Francisco, has, as he believes, successfully launched at Baker's Beach a machine for the storage of electricity from the ocean waves.

The machine was floated, and so successfully did it work that many of Mr. Newell's friends were invited out to watch the movements of the machine. In appearance it resembles two boats connected with horizontal bars, upon which are suspended a number of wheels, kept revolving by the motion of the waves. These wheels, in turn, cause the revolution of the wheels upon the boats. The latter wheels are encircled with bands which will connect with machinery on land.

Mr. Newell is so certain of success that he has attracted the attention of several capitalists in town.

**Typewriter Telegraph.**—A patent has been taken for a telegraph typewriter, from which great results are expected. The machine, it is claimed, will enable a man to write on a typewriter, connected with telegraph wires in an office in one city, and reproduce, almost instantly, the matter in copy in an office at another point.—*Science News*.

**Mental Science** reveals to man his Real Self—the God within; so do the planets when spiritually interpreted, says an exchange. Astrology, however, is chiefly valuable, because it reveals the true nature of the more material manifestations of self, which seem to block the way to true spiritual progress. Know yourself, if you would be free.

The **Mental Advocate** is the name of a new Mental Science monthly, edited and published by Dr. Paul Edwards, 108 West 38th St., New York, N. Y., at \$1.00 a year. It is a remarkably bright and logical periodical. While enumerating the many results of Mental Science, the editor says: "I feel that we will soon subsist from the earth without tilling the soil, converse by telepathy with every known planet, count the stars in an instant, and cross the seas just as quickly."

**Another Victory.**—Reference to the letter of James Boyd on the sixth page of this issue of the JOURNAL will show that the infamous license law taxing mediums has received another set-back in the acquittal of Mrs. Edith E. R. Nickless on April 10 in a Los Angeles court. The State Association claims considerable credit for this victory, as the grounds of her defense have been repeatedly outlined in communications sent to the Mayor and City Council. We predict that the ultimate solution of the license problem will be found in organization and loyalty to the State and National Associations.

**Mental and Magnetic Healers.**—I would go to jail before I would pay license fee that they are endeavoring to get from healers, mediums, phrenologists, palmists, Christian Scientists, etc. If they would all stand together and go to jail, wouldn't they have to build additions and wouldn't the State have a good time boarding so many? I believe the invisible hosts would unlock the prison doors and set the captives free. I trust, however, that there is power sufficient in the spirit realm to prevent any injustice upon their chosen instruments to impart truth to mortals.

MRS. F. A. LOGAN.

1011 Mignonette St., Los Angeles.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE POLITICAL ECONOMY OF HUMANISM, by Henry Wood. 320 pages. Boston, Mass.: Lee & Shepard publishers. Price, in cloth, \$1.25. Paper covers, 50c.

This is a practical work on an interesting subject. It is considerably made up from matter, revised to date, which has passed through four editions, under the title of "The Political Economy of Natural Law." Besides the revision, two new chapters upon vital topics have been added. The new title also more properly expresses the spirit and purpose of the book. Many of the most intelligent critics have made the point that Mr. Wood makes what is conventionally a rather heavy subject not only interesting, but positively entertaining.

To have life and utility, social economics needs a philosophical illumination which is generally lacking. In the deeper analysis, mind is the worker, while labor, capital, land, wages, profits and values are but its expressive instruments. Society is an organism, and social relations should be viewed broadly from the organic and evolutionary standpoint.

Mr. Wood's former books have passed through many editions, and are in steady demand by a most

thoughtful and intelligent class of readers. A variety of burning topics, like co-operation and competition, trusts and corners, strikes and profit-sharing, are treated ably and impartially.

THE SCIENCE OF SOCIOLOGY, by Wallace E. Nevill, San Francisco. Paper cover, 96 pp.

The author of this booklet has previously written and published several books and pamphlets in both poetry and prose, on economic, political and governmental subjects. In this latest effort he deals with man's proper relations to his fellow-man from his peculiar standpoint. It is replete with trite quotations from the world's best thinkers and writers, and holds the interest of the intelligent reader to the end. He propounds the question: "Shall a man be this year a carpenter, and the next elected by a vote of the people to fill the office of blacksmith?" And again: "A truly great man exclaims with becoming humility: 'I am but as a little child playing with the pebbles upon the sea-shore; whilst the great ocean of truth lies unexplored before me.'"

"We have not yet determined how much of human action is due to spiritual agency; how much to fate, or necessity; how much to human volition; how much to economic determinism; how much to evolution."

The book closes with the query: And is this America—the land of the free and the home of the brave?

the seat of innocence,  
Where nature guides and virtue rules;  
Where men shall not impose for truth and sense,  
The pedantry of courts and schools?

**Universal Truth**, heretofore published by F. M. Harley & Co., Chicago, Ill., has been amalgamated with *Mind*. It is issued by the Alliance Pub. Co., New York. The subscribers to the former will, therefore, now receive the latter.

Among the articles worthy of special mention in the *Sphinx* for March (just issued) are: Religion's Starry Trail, Astrology in London, An Arctic Horoscope, Complete Astrologer (short and easy Lessons), Star Worship, Birthday Information, etc. Price, 10c. 336 Boylston St., Boston, Mass.

**Suggestion** for April, in its list of contents, includes the following excellent articles: Epidemic Suggestion, Harmonic Vibration as a Therapeutic Agent, I Can and I Will, Telepathy up to Date, Groundless Fears of Disease. Published at 4020 Drexel Boulevard, Chicago, Ill. \$1.00 a year.

Among the articles which will interest the thinker and student contained in the *Open Court* for April, we mention the following: The Magic Mirrors of Japan, The Origins of Christianity, Buddha Relics, and The New International Psychological Institute at Paris. Published at 324 Dearborn St., Chicago, Ill. \$1.00 a year.

"The Beautiful Jewess Who Was Called the Princess of Her People," an article in the April *Ladies' Home Journal*, tells of the best-beloved woman of her race. She was the prototype of the Rebecca of Scott's "Ivanhoe," and one of the most beautiful American belles of her day. "How Golf is Played" is shown in a series of



photographs of Miss Griscorn, the American woman champion. The new fiction of the issue is unusually inviting. Curtis Pub. Co., Philadelphia. \$1.00 a year; 10c a copy.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

## Mediums' Directory

(MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.)

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 622 Geary St., S. F.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Tues., Thurs. and Sun. evs. Phone 954.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 428 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Thursday & Saturday, 8 p.m.; Wednesday & Friday, 2:30 p.m., 25c. Private readings, 50c.

Fred Mann, Magnetic Healer, 1733 Oak St., San Francisco. Cures nearly all diseases.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049 A Market St., S. F., Cal. Readings and Treatments daily.

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C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thur. and Sun. evs., Oriental Hall, 619 McAllister St. Sittings daily.

**Dr. Geo. W. Carey** will return to San Francisco on April 18 and will, as before, be located at 204 McAllister St., and will there give lectures on Biochemistry every Wednesday evening. On Sunday evenings at 8 o'clock, April 21 and April 28, he will lecture in Central Hall, 909 Market St., on "The Natural Law of Cure, versus the Microbe or Germ Theory of Disease."

**Dr. J. L. York**, the eloquent champion of liberal thought, has returned to San Francisco from an extended lecture tour northward. He and his estimable wife may be found at their home, 1559 Church St.

**HIGHER OCCULTISM.** Practical instructions, privately and classes, in Hypnotism, Magnetic Healing, and all branches of Psychology and Higher Occultism. Latent powers developed by Egyptian and Indian methods. Liquor, morphine, opium habits and diseases treated. Absent treatment a specialty. All occult books, mail courses, etc., sold. Three instructors. **GEO. W. BURKE**, Psychologist. 618 Golden Gate Ave., San Francisco.

## California State Spiritualist Association.

HEADQUARTERS—3324 17th St., SAN FRANCISCO, CAL.

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## An Upward Trend.

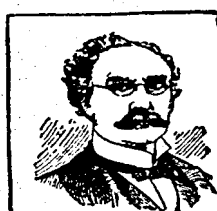
The first experiment of collecting per capita tax from auxiliary societies semi-annually has proved a success. From most of the societies the response was prompt and liberal. A few of the smaller societies in the interior of the State have not yet responded, but will undoubtedly in the near future, as a question of representation in the next State Convention is involved.

It is a good time now to begin to collect money for the annual donation to the National Association.

The Ladies' Spiritual Aid Society of San Francisco have set a good example. The proceeds of the regular entertainment to be held in Occidental Hall on Friday evening, April 26, will be donated to the N. S. A. As I hold a commission from the National Association, as State Agent for California, I naturally feel a lively interest in the success of this first effort in the right direction, that others, seeing their good works, may do likewise. Perhaps it will be of interest to Spiritualists to know that the Ladies' Aid Society of San Francisco is the banner society of the State, having the largest legitimate membership and paying the largest per capita to the State Association.

The State organization has gained a signal victory in Los Angeles, securing the exemption of its endorsed mediums from the license tax. We expect soon to be called upon to issue two new charters—one in Oakland and one in Los Angeles.

The executive committee of the State Board are soon to establish a public spiritual headquarters in San Francisco, and there are whispers of a possible camp-meeting in Oakland just preceding the annual State Convention; all of which indicates a very decided upward trend in affairs spiritual in California. **M. S. NORTON.**



Behold! we bring tidings of great joy To every sick man, woman, girl or boy; Yes, to all those in poverty or wealth. Who by whatever cause have lost their health.

## W. BROCKWAY, NERVO-PATHIST.

Will Locate Your Disease FREE Without Asking Questions, Looking at Your Tongue, or Feeling of Pulse, and Tell You Prospects of Cure.

Offices at 327 Larkin St., S. F. Parties at a distance would do well to write.

## Self-Hypnotic Healing

I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time, and thereby cure all known diseases and bad habits, control your dreams, read the minds of friends and enemies, visit any part of the earth, solve hard problems in this sleep and remember all when awake. This Psychic, or so-called Mental Vision Lesson, will be sent for 10c silver and two 2-cent stamps to pay postage, actually enabling you to do the above without further charge. **PROF. R. E. DUTTON, Ph. D.** Dept. P. D., McCook, Neb., U. S. A. 1674

**Dr. G. W. Carpender** has removed to 1422 Post St., San Francisco, between Gough and Octavia Sts.

## Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced.....\$24.00 A Friend......25 C. Wyman......25 Mme. Montague......1.00 M. Jemsem......1.00 C. Wyman......50

## Stories from Ghost-Land

That are true, wonderful, thrilling, marvelous and strange; sent postpaid on receipt of 25c in silver.

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But at the height of power,  
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For itself, and for the race;  
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Had it chosen the Truth to face.

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Nantucket, Mass., April 3, 1901.

## Los Angeles Mediums.

TO THE EDITOR:

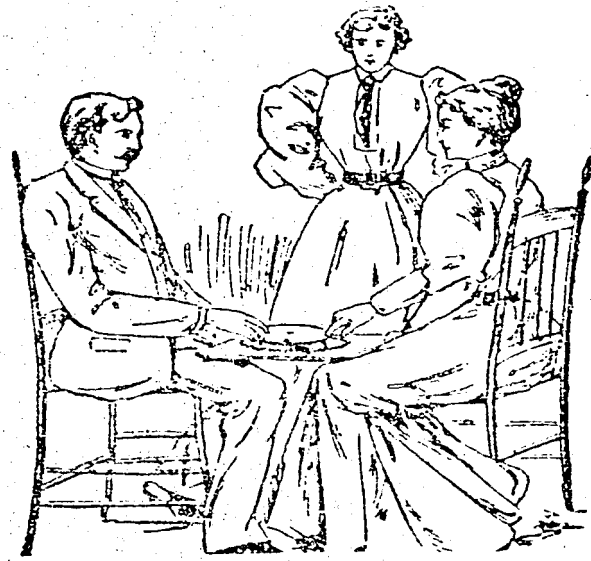
The Spiritualists of Los Angeles have been considerably stirred up recently over an ordinance passed by the City Council imposing a tax of \$5.00 per month on public mediums. All reputable mediums refused to pay the tax, the result of which was the arrest of Mrs. Edith R. Nickless, who is well and favorably known as an able speaker and a good and reliable medium. The case came before the city court on April 10. The charge was that she carried on the business of "Palmistry, Clairvoyance, Life-Reading and Prophecy."

Mrs. Nickless did not deny being a public medium, but claimed that public mediumship was a necessary part of the religion of Spiritualism, and that the free exercise of religion was guaranteed by the Constitution of the State. She also claimed to be a regularly ordained minister, having a license under the laws of the State of Colorado, was endorsed by the California State Association of Spiritualists; her credentials also being recognized by the Harmonial Society of Los Angeles, acting under a charter from the State. As a minister she claimed the tax was not uniform in its action in that Protestant ministers who took fees for professional services, and Catholic priests who exacted a fee in the confessional and under other circumstances were exempt.

There was a large turn-out of Spiritualists to hear the case tried, many hoping she would be convicted in order to be able to appeal and test the constitutionality of the ordinance. They were disappointed, however, for the case was dismissed on the ground that the prosecution had failed to furnish sufficient evidence that she carried on such a business as she was charged with.

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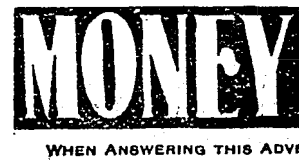
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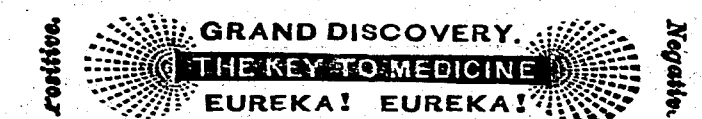
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Dr. R. Anna German**, non-sectarian practitioner and teacher of Christian Scientific Theology. A spiritual understanding of man governing principle, insures health, happiness and self-reliance. Interviews daily from 2 until 5 p.m. The Argyle, 234 McAllister St., San Francisco.

**Mrs. Dr. Jillete**, formerly Mrs. Rogers, one of the early Spiritualists of California, passed to spirit-life at her home, 127 Ellis St., San Francisco, on Wednesday, April 10. She was possessed of considerable property, all of which was left to her husband, Dr. Jillete.

**Friendship Hall** contained a good audience last Sunday evening, and the messages from the spirit-world, including the answers and questions and the reading of flowers, were well received and exceedingly fine.

**Prof. W. Brockway**, nervo-pathist, who has been located in Los Angeles for some months, has now come to San Francisco and may be found at 327 Larkin St. See his advertisement on page 5 of this JOURNAL.

**Oakland.**—Wednesday night's meeting of the Free Spiritual Society at 856 1/2 Isabella St. was well attended, a number of strangers being present, one family being from Philadelphia. Mrs. Palindbaum read the poem, "Love in the Land of the Immortals," and Mr. Preston delivered an invocation. Dr. Sol Palindbaum, being entranced, gave tests, and then delineated several characters of those present. Mrs. Stewart gave an inspirational discourse, followed by Mrs. Drake and Mr. Van Laven. Vox.

**An Election** of all officers of the I. F. T. B. Spiritual Society will be held Sunday, April 21, between 4 and 6 p.m., at 909 Market St., San Francisco.

**Pleasant Surprise.**—Many of the personal friends of Dr. G. W. Carpenter met at his home, 1422 Post St., on Monday evening, April 15, to celebrate the 78th anniversary of his birth. Many pleasant reminiscences were related and choice recitations and songs rendered.

**A Wedding Anniversary** was held last Saturday evening at Oriental Hall, San Francisco, Prof. and Mme. Young being the central figures. Mrs. Sarah Seal officiated and was master of ceremonies. The occasion was a very interesting one and was followed by refreshments and dancing. The many friends of the Prof. and Mme. join in wishing them many happy returns of the day.

**The Fosters** held two meetings last Sunday as usual at Occidental Hall, which was well filled with very attentive audiences. Chas. Anderson (the boy orator) gave an interesting lecture at each meeting and Mrs. Foster followed with the phenomena, psychometrically reading articles sent up from the audience and giving spirit messages, which were particularly good. The platform was beautifully decorated with flowers and there was fine music. These were their farewell meetings for the present, as they leave for the North in a few days. Mr. Foster was prevented from attending the evening meeting by indisposition, having contracted a severe cold.

**Mrs. Maxwell** held a spiritual meeting at Lower Scottish Hall, 117 Larkin St., Sunday evening, April 14, 1901. There was a large and appreciative audience in attendance. Mrs. Maxwell conducted the services. Mrs. D. A. Dunkel presided at the piano in her usual happy way. The mediums present were: Mrs. M. M. Maxwell, Mrs. H. D. Wrenn, Mr. Machette, Mr. Swan and others. These meetings will be held every Sunday evening. CAPT. BERT A. STOUT.

**Mediums' Protective Association** will celebrate its sixth anniversary on Saturday evening, May 11, 1901, in Oriental Hall, 619 McAllister St., San Francisco. There will be a program, refreshments and dancing. All friends are invited. This will be the occasion of the annual election of officers.

**Mrs. Eberhardt's** psychometric readings and spirit messages last Sunday evening were excellent. The hall, at 3250 22nd St., was well filled, and great interest was manifested. Mrs. Norton presided at the piano and sang an excellent solo.

**An Entertainment and Dance** will be given at Forester's Hall, 13th and Clay Sts., Friday evening, April 19, 1901, under the auspices of the Oakland Psychical Society. Tickets, 25c.

**Luncheon.**—On Wednesday, April 10, at her residence, 293 Jersey St., Mrs. A. E. Wadsworth entertained the Board of the First Spiritual Ladies' Aid Society at luncheon. The table was decorated with beautiful flowers and the excellent menu was enjoyed by those present. At 2 o'clock the regular business meetings of the Society was held in the parlors and was well attended, much interest shown, and many suggestions for the good of the Cause. L. D.

**The Children's Progressive Lyceum** held a memorial service last Sunday morning. A list of former workers was placed on a stand surrounded by flowers. Four names were added to the number in the past year: Mrs. Laverna Mathews, W. J. Kirkwood, Eva Bryant and Meda Hoskins. Many mediums were present and gave interesting addresses. The recitations and musical selections were a credit to the children. C. H. WADSWORTH.

**Oakland Psychical Society.**—Mrs. R. S. Lillie's address at 11 a.m. last Sunday was one of the best ever delivered in that or any other hall in Oakland. At 8 p.m. Prof. Dinsman (who was indisposed) after a short address, gave some convincing tests, followed by Mr. Kotter of San Francisco. Mr. Swan and Mr. Dinsman will give messages next Sunday evening, April 21. A. E. W., Sec.

**Mr. John T. Lillie** is now taking a vacation at Santa Barbara, Cal., where he is having a good time and recruiting his health.

**The Mediums' Meeting** at Loring Hall, Oakland, April 10, was largely attended. Messages were given by Mrs. Stewart, Mrs. Smith, Mrs. Cowell and Mrs. Boies of Salt Lake City.

**Whitney Hall** at 1164 O'Farrell St., was crowded last Sunday evening, about 200 persons being unable to gain admission. This hall was opened only a few weeks ago in the residence locality of the city, and the messages and tests given through Mrs. J. J. Whitney are causing quite a stir in that region.

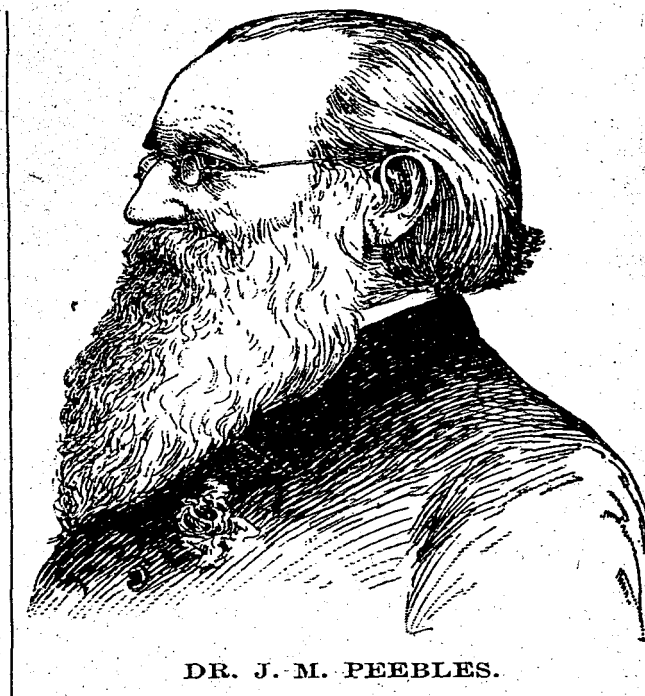
**A Board Meeting** of the Ladies' Aid will be held at the residence of Mrs. B. F. Small, 3324 17th St., San Francisco, on Wednesday, April 24. Mrs. Small invites the friends of the Ladies' Aid to meet with them, and will provide an afternoon tea, to which she extends a cordial invitation.

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**DR. J. M. PEEBLES, Battle Creek, Mich.**

**Mrs. R. Cowell**, a medium of rare ability, well known throughout the Pacific Coast, met with an accident last Saturday at her home, 414 East 16th St., Oakland, Cal. While engaged in preparing dinner, a gasoline stove which she was using for that purpose, exploded and scattered fire all over her. With quick presence of mind she took a blanket which happened to be near, and wrapped herself in it so as to extinguish the flames which were enveloping her. Her hair was nearly all burnt off and she was badly burned in several places about the body. An alarm was given to the neighbors, and a physician sent for, who dressed her wounds and reports that, though painful, her injuries are not fatal, and he fully expects that within a few weeks she will have recovered her health. Mrs. Cowell is one of the most successful platform test mediums in the country, and her many friends will be very sorry to hear of this painful accident.

**Mrs. Gillingham's Meeting** last Sunday evening, held on the fourth floor of the Supreme Court Building, 305 Larkin St., was well attended and of special interest to those who desire direct communication with their spirit friends. These test meetings are held every Sunday, Wednesday and Friday evenings in room 90.

**Mme. Young** did some very acceptable work last Sunday evening in the way of psychometric reading, to the delight of her large audience. Many could not gain admission to the crowded hall and went to other meetings. Professors Young and Bothwell-Browne rendered Professor Young's latest musical production to the satisfaction of all.

**The Annual Meeting** of the Society of Progressive Spiritualists was held at 3322 Seventeenth St., San Francisco, on Sunday, April 14. The following were elected as Trustees and officers for the ensuing year: Wm. M. Rider, Pres.; G. H. Hawes, Vice-Pres.; John Koch, Sec.; B. F. Small, Treas.; Mrs. G. Hildebrandt, A. D. Hall, F. T. Lillich, Mrs. H. E. Robinson, H. E. Hargrave, Directors; John Koch, Agent; A. D. Hall, F. T. Lillich and John Koch, Committee of Repairs and Auditing Committee. The annual Reports showed favorably, and it was decided to resume meetings at an early date. JOHN KOCH, Sec.

**The Union Spiritual Society** at Fraternal Hall, Oakland, April 14, at 3 p.m., partook of the nature of an experience meeting, in which Dr. Bone-steel, Mr. Carter, Mrs. Stewart and Capt. Stout of San Francisco took part. Mrs. M. Bird and Mrs. Maxwell of San Francisco entertained the audience with messages at the close. The large audience in the evening was regaled with very satisfactory messages through the mediumship of Mrs. Stewart.

**Oakland.**—A pleasant feature of the evening anniversary exercises of the Union Spiritual Society at Fraternal Hall, April 7, inadvertently omitted in last week's report, was the presentation to the affable and energetic secretary, Thos. Ellis, by the members of the society, as a slight token of the esteem in which he is held, of a handsome solid gold pin emblematic of the Cause. Mrs. Rose Domes, one of the leaders in the movement, made the presentation speech, to which Mr. Ellis replied in a manner befitting the occasion.



EVERY SATURDAY.

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# THE PHILOSOPHICAL JOURNAL

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VOL. 38. { T. G. NEWMAN, {  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 27, 1901.

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{ Between 10 & 11th-Sts. }

## MY GUIDING STAR.

Last night I had a vision strange—  
A call, to make a choice [world,  
Between sweet Love, which rules the  
And Intellect, so cold and bright.  
Methought I stood alone  
And gazed into the northern sky;  
Mine eyes strong riveted by a star,  
So bright that all things else were dim.  
'Twas then I heard a voice which said:  
'Dost know the meaning of that star?  
'Tis Intellect, cold, brilliant and un-  
loving.  
For Intellect is not of Love;  
It is a thing apart. [saw  
Now gaze into the south." And there I  
Another star, which threw a glow  
So warm and soft, it drew forth love  
Within my breast,  
And filled an aching void.  
'Twas not so bright, but a loving warmth  
I felt, as I gazed that way,  
As if a pair of loving arms  
Far stretched to reach my form,  
And hold me in a sweet embrace;  
And then I bent my head and thought  
And pondered on the thing.  
Again I turned my gaze to north,  
Spellbound I stood. "Oh, Intellect,  
Why thou so bright—so dazzling in your  
brightness?"  
Then, shuddering at its cold, sharp gleam,  
I turned again to warmth.  
"Thou must be Venus! Love!" I cried,  
"For thou art Love, I know.  
The north star tempts me not from  
Thee,  
Oh, warm, oh, southern star!  
For Love is warm, magnetic, kind.  
'Tis to the south I'll rove.  
Fair star, I claim thee as my bride.  
My own! My choice is Love.

JESSIE E. WHITE.

## BORDERLAND

### Apparition in a Mine.

In a special dispatch to the Los Angeles Herald from Vancouver, British Columbia, dated March 5, we find the following:

Overcome by superstitious fears of the presence of a spirit in one of the tunnels, 35 of the miners of the Silver King mine, near Nelson, refused to go to work yesterday. James Crawford encountered the specter sitting in one of the crosscuts between two tunnels. As he approached, the gaunt, white figure, which was that of a man fully nine feet in height, arose from its half-stooping posture and, shading the candle it held in its hand, started for the crosscut and disappeared.

The frightened miner hurried to Rainsville, the mine boss, and both walked up the crosscut 100 feet. There the strange figure appeared as before, with its back against the side of the drift. By this time another miner came, and he and Rainsville followed the apparition. Rainsville advanced a step nearer, when it suddenly turned and disappeared.

Then the whole mine force was distributed through the mine. The first party found the apparition in its usual position. The spirit glided into the crosscut and the men followed on until they came to the party at the other end, who had seen nothing. A moment later most of their candles were mysteriously extinguished and the miners stampeded to the mouth of the tunnel.

### Haunted Oil Wells.

A special dispatch to the Los Angeles Herald from Santa Paula, Ventura county, Cal., dated March 3, reads as follows:

A teamster just back from the oil wells on Papineau creek tells a strange story of the experience of a couple of night-drillers working on a tower on the Sure-Thing oil wells. He says that William Rock-

well and George Malley declare there is a spirit haunting the canyon where these wells are located, and that Wednesday night it appeared in the top of the derrick and thrice displaced the rope from the top pulley.

Rockwell first discovered something was wrong, and upon looking about for the cause spied the apparition astride the top of the derrick. He called Malley, and they



The Sisters Planning for a Surprise Party.



attempted to adjust the rope, when the airy form seemed to float away on the air. When drilling was resumed the spirit returned and again threw the rope from the pulley. Thinking something was wrong or that the boys had planned a joke on them, Malley started to ascend the derrick, when the spirit form seemed to climb down to meet him. Rockwell, who was watching the work, picked up a small coupling and hurled it at the figure, when it again floated away.

As soon as it disappeared the rope settled to its place, but no sooner was work resumed than it again appeared and threw it off. The men began to feel somewhat "shaky" and Malley took his revolver from his tool chest and fired at it. With the report of the shot it seemed to pass away in cloud-like form and did not again appear.

To give relish to the story, old settlers now tell of a murder committed in the vicinity of the well some 30 or 40 years ago.

### Spirit of a Drowned Man.

A special dispatch to the San Francisco *Bulletin*, dated April 9, reads thus:

A medium told Mrs. Esther Delaney, of St. Louis, that her son, John Joseph Delaney, who went to Nome in 1899, had been drowned during last Fall in Bering sea. She communicated with the local police, and as a result has corroborated the account of the drowning of eight persons in a small boat, which was supposed to have occurred off Port Clarence in Bering sea on Sept. 11 last. Last Fall the story of the supposed drowning of eight persons came as the result of the discovery of a water-soaked Japanese paper napkin, which was picked up off Teller City. On it was the following message:

"We are slowly sinking in a small boat and will go under in a few hours unless help arrives.— JACK DELANEY, LOUIS MACK, C. L. MYERS, JOHN DOLAN, C. M. DEAN, GEORGE THOMAS, H. THOMPSON, GEORGE FITZHUGH."

Mrs. Delaney's son had been in Alaska three years, and for over a year she has not heard from him.

### Views of Modern Sages.

J. M. PEEBLES, M. D.

All religions originated in dreams, visions and other spiritual manifestations. The spiritual is the real. The basic foundations of Christianity itself rests upon a dream or vision. (Matthew 1:20.)

J. Herman Fichte, the distinguished German philosopher and metaphysician, writing of Baron Guldenstubbé, of Stuttgart, said: "As to my present position in regard to Spiritualism, I have to say that I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences."

Dr. Robert Chambers, of Edinburgh, said: "The names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of Modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows." In a letter of Dr. Chambers, addressed to Alfred R. Wallace, February, 1867, he says: "I have for many years known that these phenomena are real."

M. Thiers, ex-President of the French Republic, exclaimed in a public address: "I am a Spiritualist and an impassioned one, and am anxious to confound Materialism in the name of science and good sense."

M. Leon Favre, Consul-General of France, and brother of Jules Favre, the eminent French Senator, says:

"I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and, further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents on this earth, and I believe in the possibility of inter-communication between the two worlds." I was for a week the guest of this eminent statesman in Paris. He was himself a writing medium.

Prof. C. F. Varley, the eminent English electrician, chief engineer to the Electric and International Telegraph Company, assistant in the construction of the Atlantic telegraph, in connection with Sir Michael Faraday and Sir William Thomson, was the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables. Writing for the press in 1880, he said: "Twenty-five years ago I was a hard headed unbeliever. \* \* \* Spirit phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. \* \* \* This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny them. They clearly prove a future, conscious existence."

Dr. Miguel Sans Benito, professor of metaphysics in the University of Barcelona, is a devoted Spiritualist. He affirms and publishes that: "Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it, with the firm assurance that it will open up new horizons to our intelligences; besides supplying our hearts with a beautiful consolation in those bitter moments in our lives, which are occasioned by a painful bereavement."

Prof. J. C. F. Zollner, scientist, author, professor of physical astronomy at the University of Leipzig, member of the Imperial Academy of Natural Philosophy at Moscow, was a pronounced Spiritualist, so declaring himself in these words: "We have acquired proof of the existence of an invisible world, which can enter into relation with humanity."

Dr. Ashburner (one of the Queen's physicians), lecturer of great eminence and author of "Animal Magnetism and Spiritualism," affirmed that "the phenomena of Spiritualism was established beyond doubt."

Alexander Aksakof, Privy Counselor to the Czar of Russia, author of several works, and editor of *Psychic Studien*, is known on both continents as a devoted Spiritualist.

Prof. M. T. Falcomer, of the Technical Institute of the Minister of Public Instruction at Alessandria, in Piedmont, is an enthusiastic Spiritualist, declaring "the

spiritual phenomena afforded the only positive proofs of a future life."

The very learned Ockarowicz, professor in the university of Warsaw, began in 1894 to study the psychic phenomena under the most rigorous test conditions. He had long been considered an authority in magnetism and hypnotism—and now he was bound to get at the bottom of what was denominated Spiritualism. He put mediums under the most crucial tests; and after being fully convinced of the truth of Spiritualism, he remarked:

"I have found that I have done a great wrong to men who have proclaimed new truths at the cost of their positions. And now, when I remember that I criticized Alfred R. Wallace and branded as a fool that fearless investigator, Sir William Crookes, the inventor of the radiometer, because they had the courage to assert the reality of spiritualistic phenomena, and to subject them to scientific tests, I am ashamed both of myself and of others, and I cry from the very bottom of my heart: 'Father, I have sinned against the light.'"

Victor Hugo, the world-honored author and writer, was a firm Spiritualist. I met him but once and that was at a spiritual seance in Paris, Mrs. Hollis-Billings being the medium. "To abandon these spiritual phenomena to credulity," writes Victor Hugo, "is to commit a treason against human reason."

Elizabeth Barrett Browning, poet and author, was a believer in present spirit ministries. In writing of them she says: "We get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency, when spirit phenomena are attributed, for instance, to a second personality projected unconsciously and attended by an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorists to get out of positions they do not like at whatever expense of kicks against the analogies of God's universe."

William Lloyd Garrison, the author, orator and liberator, writing of Spiritualism, said: "The manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, until now the enlightened world is compelled to acknowledge their reality. \* \* \* We have witnessed these surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of the spiritual agency."

William Howitt, the noted English book-reviewer and author of 70 volumes, was a writing and drawing spirit medium. It gave me great pleasure to sit in one of his seances and witness his automatic drawing. In the English Dunfermline Press, Mr. Howitt wrote thus: "Who are the men that have in every country embraced Spiritualism? The rabble? The ignorant? The fanatic? By no means. But the most intelligent and learned men of all classes."

\* \* \* "Longfellow, now in England, and just treated with the highest honors by the University of Cambridge, and about to be feted by the whole literary world of England, is and has long been a Spiritualist."

When Longfellow was upon his European tour he attended spiritual seances at the house of the Guppy's in Naples, and at the palatial residence of Baron Kirkup in

Florence. I had this from Mr. Guppy, Baron Kirkup, and other gentlemen: Being a Spiritualist, Mr. Longfellow would naturally write thus:

"The spiritual world  
Lies all about us, and its avenues  
Are open to the unseen feet of phantoms  
That come and go, and we perceive them not  
Save by their influence, or when at times  
A most mysterious providence permits them  
To manifest themselves to mortal eye."

"Though I close mine eyes,  
I am awake, and in another world,  
Dim faces of the dead and of the absent  
Come floating up before me."

"So from the world of spirits there descends  
A bridge of light, connecting it with this."

Prof. Robert Hare, Emeritus Professor of Chemistry and the Natural Sciences in the University of Pennsylvania, graduate of Yale, associate of the Smithsonian Institute, inventor of improvements in the oxy-hydrogen blow-pipe, wrote a large volume, entitled "Spiritualism Scientifically Demonstrated."

Arsene Houssaye, one of the most prominent of French poets and journalists, in his work entitled "Destinies of the Soul," declared that: "The science of Spiritualism penetrates the deepest and most mysterious secrets of nature"; adding that "no thinker of the highest eminence, from Solomon to Malebranche, has ever denied the action of invisible spirits upon mankind."

Judge J. W. Edmonds, for years the pride of the New York bench, a jurist of unimpeachable integrity and keen discernment, accustomed to weighing evidence, as well as an authority in international law, was not only a Spiritualist, but a medium of fine clairvoyant gifts. Sitting in his seances a dozen times or more, I not only listened to his vision, but saw remarkable spiritual manifestations.

Hon. Luther R. Marsh, New York (once the law partner of Daniel Webster, the great Constitutional expounder of law), jurist, law compiler, writer and author, is a pronounced Spiritualist, still writing more or less for the press or magazines.

Prof. Elliott Coues, M. A., M.D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwith University, and of Biology in the Victorian Agricultural College, writes: "Will you have the opinion of such persons as I have described, who for about ten years have studied, watched, and followed the phenomena of Spiritualism, and who speak from personal experiences? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

We might also name Gustav T. Fechner, Professor of Physics in the University of Leipsic; Lord Raleigh, F. R. S., Professor of Physics in the University of Cambridge; Prof. Shreibner, teacher of mathematics in the University of Leipsic; W. E. Webber, Professor of Physics in the University of Gottenberg; Dr. Franz Hoffman, Professor of Philosophy in the University of Wertzberg; Prof. Wagner, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Prof. William Gregory, Edinburgh; S. C. Hall, the English writer and book-reviewer; Lord Dunraven; Lord Adair; Blake and Flaxman, painters; Hiram Powers, the famous sculptor; Hon. George Thompson, the bosom friend of Garrison; N. P. Talmadge, ex-Governor of Wisconsin; Senator Simmons, of Rhode Island; Hon. J. L. Sullivan, ex-



Minister to Portugal; Capt. R. F. Burton, African traveler; Epes Sargent, author and scientist; James G. Clark, writer, poet and musical composer; Joseph Jefferson, the celebrated actor; Dr. Kane, the Arctic explorer; Countess Caithness; Lady Cowper; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenburg; H. S. H. the Prince George of Solms, whom I last met by a beautiful fountain on Pincian Hill in Rome, were Spiritualists.

Prof. William Denton, geologist, psychometrist, author; Prof. A. DeMorgan, President of the Mathematical Society, London; William Gregory, M. D., F. R. S., Professor of Chemistry in the Edinburgh University; Dr. Garth Wilkinson, F. R. G. S., F. A. S., author and eminent physician; Dr. William Hitchmann, LL. D., F. L. S., Consulting Surgeon in Leeds Hospital; Dr. Robert S. Wyld, LL. D., scientist and author; Robert Dale Owen, author, and American Minister to Italy; W. Stainton Moses, M. A. (Oxon) of London University, writer and author; Rev. John Pierpont, poet, author, Unitarian preacher; W. T. Stead, editor of *Review of Reviews*, traveler and author; Prof. S. B. Brittain, writer, author, scientist and psychometrist; Prof. J. R. Buchanan, professor in medical colleges, discoverer of Psychometry, author of *Sarcognomy* and other occult studies; Rev. Charles and Thomas K. Beecher, both of whom were Spiritualists. The last time that I met Thomas K. Beecher was in a spiritual seance at Watkins' Glen. Prof. E. D. Babbitt, Dean of the Eclectic College of the Finer Forces author of *Principles of Light and Color*, and other volumes; T. P. Barkas, F. G. S., F. A. S., naturalist, scientist and author, are also Spiritualists. This last distinguished scholar and scientist says: "I have investigated and experimented under every kind of reasonable \* \* \* genuity could devise. \* \* \* Notwithstanding all tests and precautions, spirit phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist." But enough!

Here is a golden chain of testimony, streaming like pearls down through all the centuries past to the Hydesville rapping concussions, and later. It is a misnomer to talk of Spiritualism as being modern. In some form and under some name it is as old as the pyramids, as all the historic ages, and the above names of notables are but a tithe of those I might mention if space permitted.

It may be said that certain of these eminent scientists, statesmen, jurists, philosophers and authors, though investigating the occult, had not or have not openly given in their adhesion to Spiritualism. Quite likely! Should any of them complain, we shall be pleased to make due correction. It may not be amiss, however, to say that during the past 50 years or more of travels in foreign countries, including the Orient, I have personally met or sat in seances with a large majority of the above-named celebrities, and they were outright Spiritualists in private, if not in public.

When in Cairo, Egypt, I sat in the very spiritualistic seance organized by Madame Blavatsky before she had reached either London or America. She was a strong physical medium — an eccentric

character, brilliant, forceful; daring, profane at times, and something of a fraud. The wheat and the tares to-day, as of old, grow together.

The two implacable enemies of Spiritualism are the weird vagaries of certain voluble expounders, coupled with the frauds and the mountebanks that steal the name "spiritual" to play their fantastic tricks for pelf, and to gratify gaping gatherings of test-hunting gullibles. The other enemy is the creed-cursed churches, the Roman Catholic being ever in the lead. Several councils, Ancyra, held A. D. 314, Laodicea, 50 years later, Trullo, held 692 A. D., and others, promulgated decrees against enchanters, astrologers, sooth-sayers, magicians and necromancy (talking with the dead). Right here the inquiry arises, if there was no possibility of converse with the dead—that is, with spirits—why should the church condemn it? Think of the consistency of condemning what did not, and what could not, exist!

Pope Alexander VIII issued a bull against the people invoking demons and the "unsaved dead" from their purgatorial boxes. On July 30, 1816, Pope Pius IX published a decree against somnambulism, clairvoyance and all forms of "divination." The Archbishop of Quebec in 1854 sent out a pastoral decree against all forms of spirit communications and consultations. The theological church has ever been a barrier to progress, a foe to education, and a hater of liberty, obstructing the march of civilization, while her hands have been crimsoned with the blood of murdered millions for the "sake of the Lord, Jesus Christ." Guizot, the French historian of civilization, tells us that "when any war arose between power and liberty, the Roman church always placed itself on the side of power against liberty."

How much better was Queen Elizabeth! Study the horrible secrets of that English Inquisition known as the "High Commission Court," and the Star Chamber. Through it heretics, scholarly Free-thinkers, were brought to the block; and mediums, called "witches and wizards," were burned and otherwise killed, according to the Scripture, which saith: "They shall surely be put to death." In later years John Bunyan was imprisoned, George Fox hunted and villified, and Ann Lee jailed. Persecutions, fetters, dungeons, fires, swords, gory blocks and inhuman butcheries, have ever been the attendants of Sectarian Churchianity, which is now effectually, rapidly, dying. The twentieth century will gleefully bury its morally putrid carcass.

#### Birthday Surprise.

A most enjoyable evening was spent April 10 in the parlors of that staunch old veteran, Mrs. Hendee-Rogers, it being in the nature of a surprise, on the anniversary of her 83rd birthday. Loving and admiring friends delighted to show their appreciation of this dear old "Mother in Israel," who, by the blameless purity of her life, her sweetness of character, her faithful, untiring and unselfish devotion to the cause of true Spiritualism, her fearless denunciation of wrong and her courageous advocacy of truth, has endeared herself to all.

She has been a mighty power for good; her influence has been far-reaching; she has been in the advance guard in the army of progress; has bound up many wounds; has carried consolation to many hearts; has pointed many souls to the light, and now from the sun-crowned heights of her 83 years, working in loving co-operation with the angels, she is carrying the water of life to thirsty spirits, and to full parlors three evenings of every week, she is dispensing the light of truth, awaking slumbering souls and bringing the two worlds into a more harmonious relationship.

The evening was pleasantly spent in conversation, interspersed with singing, short speeches, spirit-greetings and messages, and the inevitable light refreshments.

Mrs. Rogers in beautiful words welcomed her guests, and at the close her guides responded to the gracious words of appreciation, which, on behalf of those present and her many absent friends as well, were spoken by Mrs. Geo. Roberts, Capt. H. H. Brown and the writer. All honor to these old veterans. Let us not forget to weave bright garlands of loving praise, tender thoughts and kindly appreciation for them, while they still walk with us in the mortal, and when they hear the welcome call to "Come up higher," may their mantle of earnestness, steadfastness and courage fall upon us who are trying to follow in their footsteps.

LIZZIE DUCKER LYNESS.  
San Jose, Cal.

#### Value of Experience.

Every experience is a nut placed in our hands that we must crack. The kernel within must be eaten by us, and is the knowledge to be acquired giving strength and power for future usefulness. If we fume and fret about the shell or burr of the nut, instead of getting at the reason for our having it, we are missing an opportunity to gain power and wisdom. We only know the character of the kernels that we have willingly accepted, opened and eaten; for we cannot tell the quality of the meat by the shape or color of the shell.

We cannot tell the good we are to gain from the experiences we have, by the way they appear to be. We must judge not by appearances, but judge righteous judgment; for the appearance is the shell, while the righteous judgment is the kernel. The experiences of life are both great and small, and each day is full of them; so we must pick the nuts clean, for a shell will never be presented to us again after we have eaten all of its kernel.—*Elevator*.

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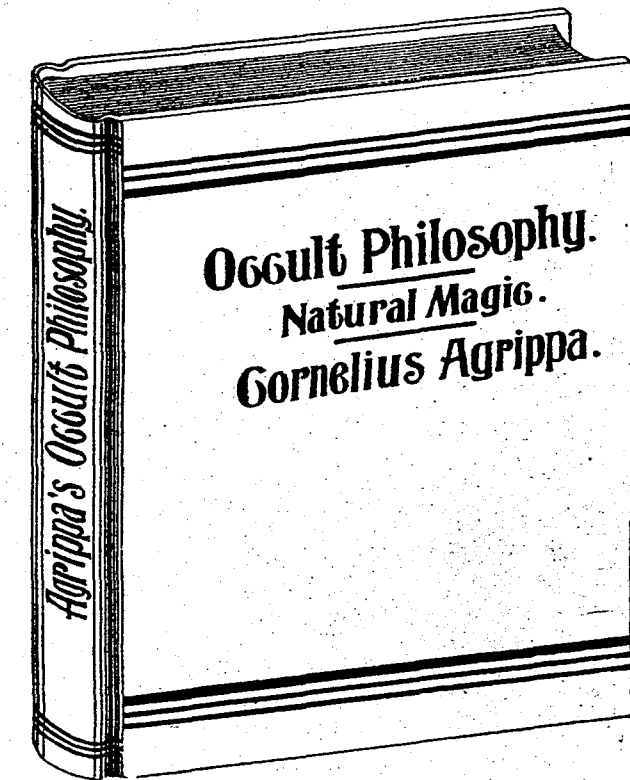
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THOMAS G. NEWMAN, Editor & Publisher,  
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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 27, 1901.

**The Banner of Light**, dated April 13, is the anniversary number of that excellent periodical, noting its 44th year of existence. It contains a symposium on subjects pertaining to Spiritualism, from the pens of the principal writers of the present age. It is a valuable number, and the JOURNAL congratulates the *Banner* not only upon its attaining its 44th year, but on the excellence of its anniversary issue.

**The Christian Scientists** have dedicated their second church in Chicago. It is a beautiful edifice on the west side, erected at a cost of \$120,000. The auditorium has a seating capacity of 1,450. It is all paid for by the 4,000 members that are said to represent the Chicago constituency. Mrs. Eddy sent a letter of congratulation.

But the Spiritualists, who number over 50,000 there, have not even a hall of their own—all because they are not organized, harmonious and happy.

**The Creeds** are passing away. These fossil-eyed remains of antiquity can no longer hold the minds of the masses. Men will think and reason and outgrow the opinions and beliefs of their fathers. As an item in this direction, showing how the wind blows, we may cite the fact that among 188 presbyteries expressing an opinion about a restatement of the creed, 45 are reported to vote for a dismissal of the subject, while 143 desire some sort of change in their creedal relations.

When conservative Presbyterians can no longer hold back the tide of opposition to the creeds of their forefathers, how can the more liberal churches hope to "stem the tide" which has now set in? Surely "the world is moving on," irresistibly.

## Life's Experiences.

Our environments are quite often misunderstood by ourselves, and misjudged by others. All our surroundings have a hidden significance intended to teach us in some way something beyond that which the senses recognize. Yet, how often do we, when seeing but half (or even much less than that) of the whole plan of the invisibles, come to erroneous conclusions, and complain of our fate. We act much like children who gather flowers and stick them into the ground, expecting them to grow, and feel greatly disappointed because they do not. Our angel friends, we should remember, are doing all that they can to give us ripe experiences and fit us for the great work before us. We should calmly await the outcome, ever remembering that,

Their purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

**Mrs. Helen Wilmans**, in *Freedom*, very wisely remarks as follows on the power of thought:

Holding yourself in that condition of repose where you feel that your old beliefs are beneath your feet, begin to affirm of yourself such conditions as you desire: Health, strength, symmetry, beauty, etc. At this point a seemingly strange thing happens. You will find that as you make the affirmations of your desires, there comes a mental response saying: "You will have all these things now." This is the materializing power of the Word, when spoken in clear understanding of the Truth. It is the power that gradually begins to make you over after the pattern of your desires; it is the externalizing power.

**Joan of Arc**, a progressive mind which stirred France and made trouble for the Catholic clergy, is now declared by the Roman Congregation of Rites, to be a saint, says an exchange. Time may change the attitude of the church, but it cannot change the facts of the persecution by the church, of men and women who have dared to oppose her teachings. The making of saints is now popular; the persecution of them was the order of the day centuries ago.

Joan of Arc was a medium, and we commend to the thoughtful consideration of all, the excellent pamphlet describing her mediumship, by Moses Hull—price, 15c—which can be had at this office.

**Value of Time.**—Matthew Wilks was once waited upon by a gentleman. He received him most kindly; but after some conversation asked: "Have you anything more to tell me?" "Nothing particular." "Any other questions to ask?" "No." "Then," said Mr. Wilks, "you must leave me, as I have important matters to attend to." The gentleman said afterward that he had received a lesson on the value of time which he never forgot. Joseph Alleine used to say: "Give me the man who counts his time more precious than gold."—*Temple of Health*.

## Wonderful Discovery.

Nickola Tesla has made a discovery by which electric communication across the ocean is made possible without the use of wires. The plans for machinery have been perfected, the sites for the terminals selected and work on the great world-stirring project is about to be actively begun.

An intimate friend of his said that the device which he will use for sending messages across the ocean is the same, with modifications, which he designed and patented two years ago for the transmission of power through natural media. He has experimented with his machine in the Rocky Mountains and knows by actual tests what he can do. He expects that the time required to perfect his apparatus will be about eight months.

In describing this apparatus Mr. Tesla says: "I have devised means whereby I am enabled to generate electrical pressures measured by hundreds of thousands and even millions of volts, and I have discovered certain highly important and useful facts."

It would be difficult to describe Mr. Tesla's apparatus so that the layman could comprehend it. Its main features are a transmitting apparatus of great power at the sending station and a transformer at the receiving station of similar formation.

**Simon E. Baldwin**, an antediluvian fossil of the Connecticut Bar Association, in the course of a lecture delivered by him some time ago—in speaking of the criminal class—says:

The world has heard quite enough of the rights of man. What it needs is to hear more of the rights of God. May it not also need to look with greater care into the rights of society! No man can be convicted of crime in an American court except on proof so strong as to exclude any reasonable doubt as to his guilt.

**Henry Ward Beecher**, in a sermon at Plymouth Church, Brooklyn, on Dec. 16, 1877, said of the dogma of hell fire and torture:

By the blood of Christ I denounce it; by the wounds in his hands and his side, I abhor it; by his groans and agony, I abhor and denounce it as the most hideous nightmare of theology."

**Believe in Yourself.**—If you would succeed up to the limit of your possibilities, hold constantly to the belief that you are successful, organized, and that you will be successful, no matter what opposes. Never allow a shadow of doubt to enter your mind that the Creator intended you to win in life's battle. Regard every suggestion that your life may be a failure; that you are not made like those who succeed, and that success is not for you, as a traitor, and expel it from your mind as you would a thief from your house. A man's greatest enemies are his doubts. Resolutely refuse to surround yourself with any army of doubts, fears and anxieties. Vigorously dispel these foes of your success and happiness, or they will undermine your future. Be firmly convinced that you were made in the image of perfection,

designed for success and happiness, and that you have the power to strangle the evils which would thwart you.—*Success*.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**LESSONS IN MENTAL SCIENCE**, by Anna Vaile Switzer, Portland, Ore., author of "Influence of Thought." Price, 40c. For sale at this office.

The author states that the object of these lessons "is to make clear and comprehensive the study of metaphysics by gathering together the most forcible truths given out to the world by the greatest metaphysicians of all ages."

It is unquestionably true that thought is a mighty force and controls everything. If we can but get ourselves in harmony with the forces of the Universe, and act with them, that which we can accomplish by right thinking is simply enormous. To find out the way to do this is Mental Science, and hence the importance of lessons or methods of instruction as to how to get to that position which will obtain this harmonious action.

The author says: "Every idea that we formulate, and every idea formulated by others that we admit into our consciousness, will surely be manifest on our physical organisms and in our life's experience. We may doubt or question this, but when we watch our thinking we shall prove it to ourselves." She also very correctly argues that "False and erroneous thinking is the prolific seed from which comes every discordant experience of our lives."

These introductory lessons cover the whole field of Mental Science and shows the dynamic force of thought when properly directed. They are nicely printed on good paper and will be sent postpaid for 40c to any address, and will prove of infinite value to those interested in these matters.

**RATIONAL MEMORY TRAINING**, by B. F. Austin, B. A., B. D., ex-Principal of Alma College. Issued by the Austin Publishing Co., Toronto, Canada. 164 pp. Price, 30c.

Memory is one of the most important faculties, because without it human life would be brevity itself, consisting only of the moment with its present experiences. The object of this book is to train the memory in such a manner as to have its retentive properties cultivated and enlarged. It teaches the student to help himself, knowing that under right conditions such a system of training will greatly enlarge his talents.

This is a valuable book written by one who has devoted his life to the study and training of college students, and is therefore enabled to give valuable instruction.

**The Metaphysical Magazine** for April, among its many articles of interest, contains the following: The Philosophy of the Zoroasters, by Alexander Wilder, M. D.; An Astrological Prediction on President McKinley's Second Term, by Julius Erickson; Telepathy, by Karl H. Von Wiegand; The Symbolism of the Eucharist, by Eugene A. Skilton. Issued by the Metaphysical Pub. Co., 121 West 42nd St., New York. 25c.



## Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell - Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 330 Ellis St., S. F.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues. Thurs. and Sun. evs. Phone Blue 954.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

Mrs. Mena Francis, Spiritual Medium (Independent Slate - Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

Dr. Wm. Penn Haworth, Oakland, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Thursday & Saturday, 8 p.m.; Wednesday & Friday, 2:30 p.m., 25c. Private readings, 50c.

Fred Mann, Magnetic Healer, 1733 Oak St., San Francisco.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

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"Beyond the Vail" will be sent to those who order it before publication for \$1.50, postpaid. The price of the book thereafter will be \$2.00 per copy, postpaid.

The money, when possible, should accompany the order, to enable the publishers to proceed with the work. The Hudson Kimberly Publishing Company is a well-known firm and perfectly reliable, and will carry on the work as fast as money is paid in.

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## California State Spiritualist Association.

HEADQUARTERS—3324 17th St., SAN FRANCISCO, CAL.

PRESIDENT...M. S. Norton, 1429 Market St., S. F.  
VICE PRES'T. C. H. Wadsworth, 293 Jersey St.  
SECRETARY...W. T. Jones, rm. 207, Parrott Bldg.  
TREASURER...Thos. Ellis, 962 Clay St., Oakland  
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### State Headquarters.

For the first time in the history of the spiritual movement in California, the Spiritualists of the State are to have a home. The Executive Committee of the State Board of Directors have leased two halls in the Supreme Court Building, 305 Larkin St., San Francisco, and will open headquarters, May 1, 1901. There will be a Free Reading Room and the nucleus of a Library. A competent person will be constantly in attendance, and the rooms will be open every day and evening in the year. Occidental Hall will be sub-let to societies and others as a source of revenue.

A grand Dedication Service will be held in the rooms on the first Sunday in May, and the co-operation of all Spiritualists in the State is earnestly desired.

This will be the office of the California State Spiritualists' Association in future, and we hope to make it a rallying point for the liberal thinkers of the State.

The Ladies' Aid Society will continue their occupancy of the rooms for their headquarters, and we hope that at last a start has been made in the direction of the concentration of the scattered forces of the spiritual reform workers of the Golden State. After May 1 the address of the officers of the State Association will be 305 Larkin St., San Francisco, Cal. M. S. NORTON.



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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
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## Tribute to Mrs. Hendee-Rogers.

Eighty-three mile-stones in life hast thou passed,  
Bearing in patience thine earthly load;  
Thy hand in the hand of an angel clasped,  
Cheerfully walking life's tortuous road.

Or down in the valley, or up on the height,  
In sunshine, or storm-cloud, or shade,  
Protected, upheld by the angels' might,  
Thy journey has all been made.

But soon thy pilgrimage here will be o'er;  
The clouds will have passed away;  
The morning light breaks on the golden shore;  
Bright beams the eternal day.

On the hill-tops fair I see thee stand,  
By radiant ones surrounded.  
Who show thee as they clasp thy hand,  
Thy path by love was bounded;

Although the dimming clouds of earth  
Hid from thy blinded eyes,  
The waiting day of the soul's new birth,  
The glorious, glad sunrise;

When freed from fettering bonds of clay,  
Out from the gloom of night,  
Thy spirit will soar to the realms of day,  
And Heaven burst on thy sight.

The work thou hast done in the twilight gray,  
'Mid the turmoil, the strife and the din,  
Has built thee a home in the light of the day  
In that realm unhurt by sin.

LIZZIE DUCKER LYNESS.



The Editor is not responsible for the opinions of correspondents.

## Letter from Tacoma, Wash.

TO THE EDITOR:

I have been here for the past five months, and have given about 50 lectures in this city, and have met with splendid success in all lines of my work.

I am now the regular speaker for the First Spiritualist Church here. We have a good attendance, made up of the best people in the city. We have no phenomena in our public meetings, yet we are annoyed here, as elsewhere, by the local authorities passing laws to restrict mediums and healers from practicing their work.

In Seattle they tax the mediums \$10 a month, and they have just passed a law here in Tacoma to tax them \$5 a day. We gave them notice at once that we would never pay it; so far they have not molested us here.

The State Board of Spiritualists, (of which I am a member), had a meeting in Seattle Saturday and decided to raise money to fight the local and State laws to a finish. You will hear more from us in the near future. The Spiritualists and liberals are strong here, and they are determined not to submit to this injustice.

A letter from President Barrett informs us that the conservative elements all over the country are seeking to curtail our rights by enforcing unjust laws. It is time to wake up and protect our rights, or the first thing we know we will have none to protect. By taking a dignified stand and acting in unity we can yet protect and hold the right of free thought and speech. I, for one, have taken my stand: I shall never pay to a local or State authority one dollar for exercising my rights. Submitting to unjust laws gives them the assurance to pass more. MRS. IRENE SMITH.

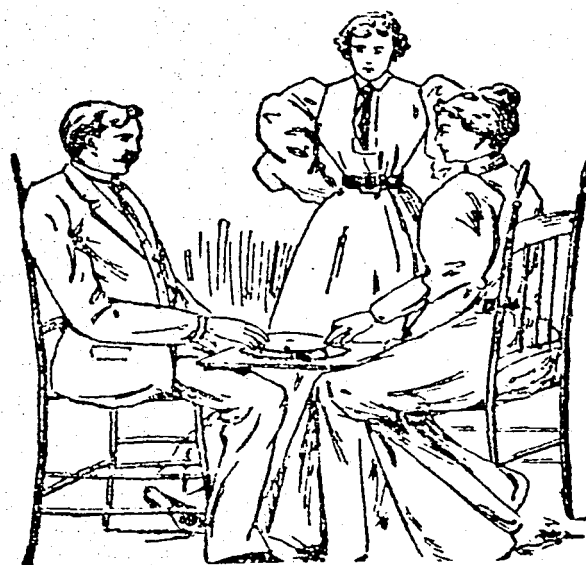
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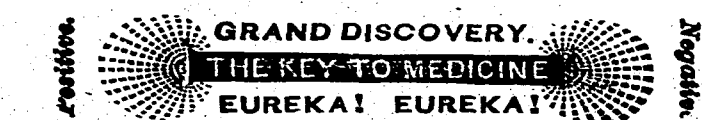
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**It is with Much Regret** that we learn that Mr. Stephen D. Dye of Los Angeles is again very ill since his return. We had hoped that his trip to the Sandwich Islands would have so far recruited his health as to prevent any recurrence of his former trouble. We hope soon to be able to announce his full recovery to health.

**Whitney Hall** was again overflowing last Sunday evening, the audience being made up chiefly of investigators who were seeking to know something concerning the future and their loved ones who had gone before. Mr. Salisbury, through his medium, Mrs. Whitney, gave them interesting lessons and comforting messages as usual.

**Mrs. Meyer's Meeting** last Sunday evening at 335 McAllister St., San Francisco, was quite full of interest. Her psychometric readings of articles and flowers were remarkably good.

**Mrs. Maxwell-Colby** has returned from her trip into the mountains with renewed strength and vigor and has commenced her work again at her home, 1041½ Valencia St., San Francisco. Her friends will be glad to welcome her return.

**Oakland.**—The 3 p.m. meeting of the Union Spiritual Society at Fraternal Hall on Sunday, April 21, was opened by Dr. Bonesteel, followed by Mr. Olark, Mrs. Carter, Mrs. Stewart and Mrs. Bonesteel; Mrs. Smith gave messages at close. The evening meeting was devoted to reading sealed questions by Mrs. Stewart, which was very satisfactory to all present.

**The Mediums' Meeting** at Loring Hall, Oakland, Wednesday evening, April 17, was largely attended. Messages were given through Mrs. Stewart, Mrs. Smith and Mrs. Cowell, and everybody present seemed satisfied and loth to depart.

**Mrs. Eberhardt** gave her usual test meeting last Sunday evening at 3250 22nd St., to a large and interested audience.

### A Birthday Surprise.

The tribute of grateful appreciation and esteem with which every unprejudiced seeker after life and truth is ever ready to honor the faithful and fearless teacher, was beautifully illustrated on Monday evening, April 15, at the home of Geo. W. Carpender, M. D., 1422 Post St., San Francisco.

Fifty-two years ago Dr. Carpender was a minister of the Methodist church. The stories of the spiritual phenomena manifested through the Fox sisters caused him to investigate. Convinced of the truth, his great force of character led him to act upon his convictions. For upwards of 30 years Dr. Carpender has been a leader and teacher of men in the progressive philosophy of Spiritualism.

On Monday he celebrated his 78th birthday. In the evening a surprise was sprung upon the venerable Doctor; familiar faces began to pour into the parlors, until it seemed as though the upper rooms would be needed for the overflow, and Dr. Carpender realized, in some measure, the high esteem in which he is held by the people. Dr. J. R. G. Norman sprung the surprise in a brief address, and, after giving messages of congratulation received from a large number of friends who were unable to be present, introduced Mr. W. T. Jones, secretary of the State Spiritualist Association, as chairman of the meeting. The number of regrets necessarily exceeded the number present, owing to the very short notice.

Many touching tributes were paid to Dr. Carpender by those who addressed the meeting. Mrs. Rogers sang a beautiful control to selection in her usual artistic manner. Mme. DeForest Lunt, a dramatic soprano, sang with great effect; Dr. F. C. Treadwell and Mrs. J. W. Hays gave humorous recitations; Master Raymond Hays, the boy soprano, sang a waltz song written for him by his mother; Mrs. J. W. Hays played an impromptu waltz, "Just as Young as I Used to be," in honor of her father's birthday, which was well received.

The program was closed by the chairman introducing Dr. and Mrs. Carpender, who both expressed the great pleasure it gave them to be so honored. Dr. Carpender dwelt upon "Co-operation," which called forth a very pathetic incident of the war, related by Gen. Russell O'Brien, which touched the hearts of all present. This very pleasant evening was brought to a final close with a vote of thanks to the Chair.

**Oriental Hall** was crowded to overflowing last Sunday evening. Mrs. Seal gave an inspirational lecture, and Mme. Young interested the audience with spirit messages and psychometric readings. Professors Young and Bothwell-Browne furnished the music.

**Wednesday Night's Meeting** of the free spiritual society at 856½ Isabella St., Oakland, was well attended. Mrs. Palisbaum read a poem entitled "Conscience." Mrs. Rebecca Stewart gave an invocation. Dr. Sol Palisbaum became entranced and gave spirit messages and then delineated character for several in the audience. The hour being late, Mrs. R. Stewart closed by giving an inspirational discourse on the "philosophy of Spiritualism." Vox.

**Mrs. Sarah Seal**, who has been seriously ill with congestion of the lungs and heart trouble, is convalescent and beginning again to attend to business. Her correspondents and patrons are requested to exercise a little patience and all will be attended to in a few days.

**Woodmen Hall, Oakland**, held a large and appreciative audience to listen to Mrs. R. S. Lillie's address last Sunday morning. At 8 p.m. Mr. Swan of San Francisco occupied the platform, giving convincing proof of spirit return. He will be with us next Sunday evening, April 28, the audience being greatly interested in his work. W.

**Los Angeles Camp.**—As secretary of the Southern California Camp Association, I write to inform you that we have decided to hold the camp-meeting this year, from Aug. 11 to Sept. 11. Further announcements will be made soon. NERTIE HOWELL, Sec.

139 West Fifth St., Los Angeles, Cal.

**Mrs. Maxwell** held another interesting meeting at Lower Scottish Hall, 117 Larkin St., last Sunday evening. Mrs. D. A. Dunkel presided at the piano. The audience was composed of intelligent and inquiring people who were earnestly seeking the light of truth. The following mediums occupied the rostrum: Mrs. Maxwell, Miss Lillie Mott, Mrs. H. D. Wrenn and Mr. Matchett. CAPT. BERT A. STOUT.

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**Mission Lyceum.**—The program for the April entertainment and dance is being distributed. It is a good one; don't miss it—Saturday evening, April 27. Mission Opera Hall, 2131 Mission St.

**Mrs. R. Cowell**, we are glad to announce, did not receive injuries as badly as it was feared from the accident, which we reported in last week's JOURNAL, and was able to be at San Jose on last Sunday, when nearly 400 people turned out to hear her. She is engaged with the First Spiritual Union of that city for the next three or four months, leaving Oakland Sunday morning, and returning Tuesday morning, giving readings Monday evening at Sleeper Hall. She has received a call to go to the Los Angeles camp-meeting in August, but does not know whether she will be able to go there. It is quite a relief to her many friends to know that the injuries she sustained were much lighter than they might have been under ordinary circumstances. We cannot afford to have this excellent worker laid aside. Her services are needed too much all over the Pacific Coast.

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DR. J. M. PEEBLES.

**New York Anniversary.**  
The Spiritual and Ethical Society of New York celebrated the 53rd anniversary of Modern Spiritualism on April 7, 1901, in a most pleasing program.

Mr. Henry Frank gave a very happy speech on a subject given by the audience, "The Resurrection." His thought of the meaning of the word was exactly in accord with the teachings of our philosophy.

The violin playing of Mr. Herwege von Ende was exquisite. He is a master of his instrument, and tears of delight seemed ready to flow from all eyes at the sound of the sweet soul music.

Our youngest member, Neil Burgess Jr., aged 8 years, gave a recitation; his father (the well-known comedian) and his mother being members also of our society. He shows the budding talent of his father and mother and shows the easy grace which he has so evidently inherited. It was a beautiful feature of the entertainment.

Mrs. Nellie Brigham improvised some exquisite poems. Modesty forbids any mention of my own song, but the audience seemed to like it. The obligato on the violin by Mr. Von Ende was the most striking feature of it, and made the song sing itself. Altogether, our program was said to be the best we ever gave and all were glad they came.

LOUISA TUTTLE, Sec.

## THE Interpreter

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